Lester Levenson 164mp3 part 3 of 3

[Speaker 1] (0:01 - 16:39)

Every thought has a certain amount of pain to it. Why? It pulls your attention away from your beingness.

When your mind is quiet, you're in the most wonderful place there is. But every time you're brought into it, it's a disturbance of the inherent natural total peace, equanimity, tranquility. That is natural.

But again, the reason why you're not establishing that tremendous state is you're looking for it where it isn't. You don't want freedom. You want that terrible game of playing ego and having moments of pleasure with long periods of pain.

So I'm suggesting that you wake up to this fact. Release when you're high. That ought to be put down in your notes with big caps.

Release when high. Go high to release. Everyone has exactly what he or she wants in the sum total of our wanting.

Mine's only creative. When you want freedom, you're going to get it quickly. And I say months.

Because it'll be your number one priority. And regardless of what's going on in your life, you'll keep releasing. All that suppressed energy is trying to push up and out.

And you're trying to hold it down. Stop holding it down and every bit of it would leak out. It would push right out.

Holding it down is holding on to the ego programs. You've got to recognize that first you want to be a limited ego. Then you've got to accept that that isn't it.

Just by looking at your life. It's been miserable for millions of years. We all think we're so smart and boy are we dumb.

For an infinite being to live in the extreme limitations that we do. How smart is that? But that smartness that we feel and think we are is subconsciously knowing our beingness.

And the dumbness is forgetting that. That it is our beingness that is omniscient and smart. So we must get to the place where we identify all the time with our beingness.

And when you do that you see the mind-body world as an out projection of your mind. That you set up and so what will be your attitude. And good and bad are exactly alike in that projected movie.

It's a projection. That's the thing you got to get to know. What's the difference whether it's black or white, good or bad, hot or cold.

It is a projection out there. An imagination. An imaging in my mind.

A thing that I set up. I am not that. I am my beingness.

When you identify with your beingness the mind matters not. Because you know it for what it is. When you identify with your beingness the mind and all its garbage matters not.

Because you know the mind for what it is. The sense of ego contains all likes, dislikes, all thoughts. You must get your attention off it and put it on your beingness which is there all the time.

Is there any time when you are not? No. This infinite beingness that you are is there all the time.

Identify with it. Hold my mind is not it. My body is not it.

My mind and body are out projections from it. Identify with your beingness. Release when you are high.

The higher we are the closer we are to our beingness. Highness, quietness, equate. When you go high you got the energy up here.

Here you have the least energy. An apathy you've thrown in the towel. Up here you've got the highest energy.

So move up into this area and then dig for the fear of dying. Down here you're drowning in it and you cannot let go. Up here you can confront the fear of dying.

And when you get that out mostly you can clean out the remaining relatively easily. Aim to go up here to release from. If I would have said these things to you some time ago it would have been meaningless because you're so drowning in your agflat you just can't see straight.

The only thing you see is the agflat. But every one of us has moved up into this area, knows what it's like, can put ourselves there and then dig down deep and confront the fear of dying, the insecurity, the fear of living. And by so doing you'll get rid of all fear.

Fear is not natural. What does an eternal being have to fear? About dying especially.

So from here on make it a point to get up here, feel high and then dig for the fear of dying and release it. Your point of focus shifts from body mind just onto beingness only. You stop thinking about whether this chemical or that chemical is going to do this or that

to me.

You don't think am I going to get approval or control. No matter what anyone says to us it does not hurt us because we are infinite beingness. How can what someone says interfere with that?

They cannot. And so you move toward the imperturbable state. And I know no better yardstick of checking where you are at now by the degree to which you can be bothered.

Move to that place where no one and no thing can bother you anymore. And remember the ego is the mind body and the mind has to be quieted and then you identify only with your beingness and that's the ultimate state. And that's what I wanted to say to you today.

Get out of the pits, go up here, complete the job. It only takes months or less. The step one is in there wanting freedom more than you want the ego nonsense.

The other steps fall into line and you get down to step six where it's a delight all the time. Because you just go higher and higher and higher and higher until you can't go higher anymore. There's no place to go.

You're all over the universe. You're infinite. And that's simply all the time identifying with your beingness.

I am this. Then you'll see the whole truth that there is. There's nothing but I my beingness.

Everything else was an imagination, an illusion. So I say go for it. Keep it in mind.

Go high and release. Of course, if you're down, release to go high so you can release more deeply. Don't stay there.

Move on from there to higher. You're right. Most of us have been using it to escape the misery.

I'm saying don't stop. Go higher until you can. There's nowhere to go anymore.

You're all over the universe. Use the highness to release. You have been using releasing to go to feel good.

That's it. And you stop. You're ridding yourself of millions of years of accumulation, but it can be done in months.

How do I know? I did it back in 52. Not knowing what you know.

Had I known the method instead of taking three months, I really believe it would have taken one month. Because the first month I just released on approval, love. And then I

was spending the second month releasing on wanting control, change.

And then the last month, these are approximate zones, I saw the fear of dying. And I worked on that. So I was really going one at a time.

Approval, control, security. The aversions to the world are difficult to see. Your attachments are obvious and you're chasing them all the time.

But the aversions you push out of the way. So when you go for a goal, up come the antis. Oh, I'm afraid I can't and all that stuff.

So it's a gimmick for getting up the aversions to the world, getting them off into sight so you can let them go. You don't get a thing into consciousness. You cannot see it or handle it.

So achieving in the world is a way of getting up the negative. The only reason why the world doesn't serve you with affluence and abundance of everything, is you have thoughts to the contrary. And they're suppressed.

Moving to get things in the world, the contrary feelings come up and you release them. Because if you cannot be successful, you're holding on to programs that hold you down and you don't see them. That which you don't like, don't want to see, don't want to be.

You want to avert it. That which you want to avert. And the opposite side is attachment.

That which you want to hold on to. Those are two big words, attachments and aversions. They keep us bound.

If you are the all, how can you have an attachment or an aversion? There's nothing apart from you. And you end up with the feeling, the universe is mine.

From infinity to infinity, the universe is mine. And it is.

[Speaker 11] (16:41 - 17:15)

Thank you for ordering these rare recordings of Lester Levinson. The first three tapes were recorded in the summer of 1989. Lester was speaking to a small group of staff at the retreat center.

The last tape was recorded in 1973 at what was called South Haven. Enjoy. The following session was recorded May 21st, 1989.

[Speaker 1] (17:16 - 22:49)

The way you've been doing it, the track record is, can take almost forever. Because how long should it take to do a three-month job? Or three months or less.

In other words, you were not doing it. You were toying with it, playing with it, using it to better what you really want, the world. If you were using it to go to the infinite being that you are, you already would have been free.

Does that make sense? So what's missing is your want to. Your want to is the world.

And if it's the world, it's the opposite of your unlimited being. And each Sunday I've been trying to give you something really substantial to work with. Can you remember what the first one was?

That's step number one. And it's step number one of the Methodism. You've got to want freedom more than you want the world.

Let me change that around. That's the way it was originally. I've seen it in the beginning with the people, so we've changed it to you must want freedom more than you want approval or control.

Or approval or control equates to the world. So I think it's better put, you must want freedom more than you want the world. And if you do, then what's your behavior from there on?

Turning your head away from the world and focusing it back on you. Doing that which is required to detach you from the world. And allow your infinite beingness just to be.

So step number one is you've got to want freedom more than you want the world. What was the second Sunday on? Do you remember?

Not the last time. Okay, the number one hold down is the wanting to survive as a body. Which comes out as the fear of dying.

Out of that evolves every other feeling. If I get everyone's approval, I'm safe. I'll survive as a body.

If I can't get their approval, I want to make them approve of me. So I'll be safe and survive and have control. But because you're so fearful of allowing the feelings of the fear of dying to come up, you need to work with approval and control first.

And when you release that appreciably, naturally up comes the bottom fear of dying for you to release. But I think you've done enough on approval and control to directly attack the fear of dying and work on that and work on that. And when you get stuck, use the how-to and the method.

Let go of wanting to change the feeling of stuckness. If it's a vague feeling, let go of wanting to change that vague feeling and it releases and then you can attack the fear of dying feeling. That first little release will allow you to move up to the place where you discriminate in real life.

The fear of dying is only a feeling and that right now you're equating it to actual death. That's why you don't allow it up. If you didn't equate the fear of dying to death itself, you'd let it right up and you'd go free in a matter of a week or two.

And it is pushing hard to get up and get out. It's the most suppressed feeling we have. And you're doing a beautiful job of suppressing it and holding it down.

[Speaker 2] (22:53 - 23:03)

The last time we did something that we've done for the very first time, focus in on the fear of dying feeling.

[Speaker 1] (23:05 - 23:35)

I generally avoid it because most people jam on it rather than carry it through. But I think you're ready. If you're committed, as you say you are, to allow the feelings of the fear of dying up and allow them to go out.

You hear that word allow? That's just the way it happens. Instead of holding it down, you allow it up and out.

[Speaker 2] (23:36 - 23:39)

Because it's trying to push up and out all the time.

[Speaker 1] (23:39 - 24:07)

Every suppressed feeling is. So when you do it, it's easy. Comes up in waves, goes out.

So the waves stop and then you're finished. I want to give you another very practical thing that'll help you go free. And it is this.

[Speaker 2] (24:09 - 24:18)

Whatever you do, whatever you want now, get it by releasing only.

[Speaker 1] (24:23 - 25:08)

Whatever you want, get it by releasing only. I'm underlining only. I might kill you because it's so easy.

It drops into your lap. Is there anyone who has not experienced getting something with no effort through releasing? So every one of you has experienced getting something just through releasing.

No effort, no doing, just releasing. It drops into your experience. What's wrong with that?

[Speaker 11] (25:22 - 25:23)

What's wrong with that?

[Speaker 1] (25:24 - 26:35)

You've done it. You've done it more than once. And all things are possible when you do it that way.

Okay, so the point I'm making now is from here on, everything you want, make it a point to get it via releasing. Do you think you ought to write that down? I'm afraid you'll forget it the moment I stop talking to you.

That means your life is going to be beautiful from here on. Oh God is right. And from here on, get everything you want by releasing.

[Speaker 2] (26:41 - 26:43)

And now what will that do?

[Speaker 1] (26:48 - 30:54)

It'll get you into the habit of releasing. It'll get you to use it more and more and more until it's natural, like breathing. Now your greatest prize is not going to be the getting of the things that you want, but in your state of being.

You'll move into that high, high, high state. Because when you let go by releasing, it's letting go and letting God. Can God do it?

Do you need money? Does God have money? He could give you a trillion dollars tomorrow if you would let him.

It's just the letting. And basically it's the letting go of the ego sense, I, me, my body, mind. Letting go of the ego sense is letting God do it.

It's letting the God part of you, your beingness, do it. That's simple, isn't it, what I've said so far? Okay, what you need is an electrical product that the Chinese authorities used yesterday on the margin.

Beijing tried to break them up, cattle products. They're electric shots. You know, it's an idea.

Find out where they bought them. Home Depot. Maybe that's what we need to set up here is a Home Depot with a capital H.

H for heaven, highest. But this is an assignment. From here on, produce everything you want by releasing until it gets to be permanent.

When it's permanent, you're free. Well, because of being free, no, in your mind, you take

no action. When you release and you let it happen, your body goes through the motion.

But you have a sense of being not the doer. It's not me, but the Father who worked it through me, is the sense. It's letting go of I, me, ego sense and letting God run the body.

You do it all the time. Things get to be effortless. You'll be surprised.

And someone's like this, and how to lift your arm takes effort.

[Speaker 2] (30:55 - 30:58)

If you release, your arm floats up with no effort.

[Speaker 1] (31:04 - 34:04)

And that applies to everything. There's no effort. When you let go of the ego sense, there's no effort.

It drops into your experience. When you do it enough, you'll learn to create instantly. That means materializing and dematerializing things.

Through this process, you'll learn to materialize even gold. Of course, when you've got the formula for making gold, you don't want to carry it around with you. It's heavy.

The only thing you think of is what you want, what you need. You produce things for use, not to store up. Storing up shows uncertainty, a feeling I can't have, so I better build it up for the future.

They never carry things with them. If they want something, they materialize it. So again, starting today, we get everything we want through releasing.

And I suggest you put up a sign in your room. Get everything only through releasing. I think you need to really put it up over your mirror where you look at at least once in the morning, wherever it's obvious.

Put it up in a very obvious place, because it's obvious that even though you've released more than once and achieved something dropping into your experience, you don't want to remember it. You prefer to do things the hard way.

[Speaker 11] (34:06 - 34:07)

Love the gravel.

[Speaker 1] (34:13 - 37:04)

This will take you out of your hovel of gravel and help you solve all problems. Every time you've released completely on something, no matter how impossible it was before you

released, it became immediately possible when you released, no matter what it was, no matter what it was. I'm saying that to dare you to think big.

I've said so much in what I've said to you so far. I feel like cutting it now and letting you stay with that. Do you have any questions?

Were you there when we decided to release directly on a fear of dying? And what was the answer to that question? When you make the decision to go free, it comes rapidly.

[Speaker 2] (37:24 - 37:25)

Yes.

[Speaker 1] (37:25 - 47:44)

Under the approval and control, the workshop leader, Hale, will then ask you to look at the fear of dying underneath it. The reason why you want approval or control is so that you'll survive. It's up to the workshop leader to lead you further down.

Now, if they jam, then release them on their feeling of being jammed. When that's let go of, then they can confront again the fear of dying. If they jam, it's just running away from the fear of dying, as though the feeling is tantamount to death.

You keep reminding them it's only a feeling. The fear of dying is only a feeling. And feelings don't fight, they don't shoot you, they don't hit you over the head.

It's only a feeling, like every other feeling. But the tendency to run away from it is very strong and very habituated. So now you've got to make the effort to get it up and get it out.

Once you start letting it up and letting it out, you'll discover you don't die each time the feeling comes up. You survive so you can look at it again and again. And then you release on the neighbor.

So what you're telling me is that he's using the process at work. Well, no. Now you're contradicting what I said.

Now you're going way down to the elementary way of releasing. I'm trying to hold you up at the postgraduate level. I'm taking you out of grammar school, high school, college, and putting you into the postgraduate college work.

You know, release the feeling of stuckness. See how you want to change things that I tell you? Release only the feelings of stuckness or even the vagueness of the feeling.

You might not even see it because you're trying to run away from it. Release wanting to change that vague feeling, whatever it is. That goes out and you're able to approach the

fear of dying again.

Now also needs to be thrown in the fear of living, which is the opposite side of the same coin. Because it is in a lot of us wanting to die to get away from everything. So wanting to live, wanting to die, fear of dying, fear of living.

Those four things can be played with. Maybe you ought to write them down. Now this should have an astounding this ought to lead to an astounding change in every one of you.

And it will if you carry it through. You're being asked to do that which will get you free rapidly. You can do it here because you don't have the world telling you just the opposite, pulling you in just the opposite direction.

Here you don't have the world pulling you. So you can stay with it. Instead of releasing it, you were expressing it on the body.

You were making the body die, pain towards death. So instead of releasing it, you were expressing it into the body. Talk to the workshop leader, let him take you through it.

Or keep releasing the stuck feeling. See, instead of releasing the stuck feeling, you kept it going. You were stuck with the stuck feeling.

You kept it stuck. You see how simple it is? It's really simple if you'll do it.

All right, now you've got me propping hell, and hell will prop you, and we'll all be proper in the future. Which means releasing the fear of dying, getting everything we want via releasing only, doing it without effort. Be not the doer, intent to aid your intellect, but just letting go and letting God.

I think you accept that God can do it. If he can't, I'll get you another God who can. So let go and let God experience, and it drops into your experience, right into your lap with no effort.

Why don't you answer these questions yourself? Why do you have to have me answer a question like that? You see why you want me to answer it?

You want my approval. You want my attention. A question like that, you can answer.

Now you're bothered because you feel that maybe I'm putting you down. I won't approve of you. But all these little intellectual questions, you can answer them, and they get you nowhere fast.

They take the place of releasing. Instead of releasing, you're questioning things. The why's and wherefore's of things never give you any answer.

They just satisfy the intellect, which is the thing you want to get rid of. So, please release only. Don't ask why, why this, why that.

Some questions in the first place, because asking why, now why isn't it the way I think it should be? It's like a thing. Whenever you ask why, you're asking someone to explain it so it fits in with your knowledge lower than college.

That's down in elementary school.

[Speaker 11] (47:48 - 47:53)

But try to get out of the habit of why questioning.

[Speaker 1] (47:54 - 48:30)

Just do it. Throwing up why's is specifically avoiding doing it. So, get why's, kill the why's.

Get w-i-s-e and kill the w-h-y-s. Okay. I think we can end the session now.

[Speaker 11] (48:30 - 48:38)

The following session was recorded June 4th, 1989.

[Speaker 1] (48:40 - 49:09)

...in the same direction. By making it more practical, whatever you do, do it to perfection, no matter what it is. Don't do half-way jobs.

You'll discover a free one does that naturally. Whatever the free one does, he or she does it.

[Speaker 2] (49:18 - 49:20)

So, it's a very practical tool.

[Speaker 1] (49:21 - 49:54)

Whatever you do, no matter what it is, do it so that you're free in no time flat. How long should it take to be what you are right now? That's how much time it should take to go free.

You're free right now in your beingness. You're bound in your ego sense.

[Speaker 2] (50:07 - 50:09)

I took that from one of my articles.

[Speaker 1] (50:16 - 54:28)

Something I thought I'd give you maybe next time, but I'll give it to you now. Work is no hindrance to realization. Doing things that are wrong does not block you from realization.

It is the sense of wrong identification that is the source of all your trouble. Get rid of the false identification. And what's the false identification?

You are the doer. And you've all experienced from releasing that when you're released, it happens. You're not the doer.

But so down, like when Yogananda was sitting in a bed, it was very high, and he wanted to get his balance, raise his hand, and went up effortlessly. When you're not the doer, and you want your hand to go up, it just floats up with no effort. In everything you do, the same thing happens.

No energy, no effort is necessary. So, being in action is no hindrance. The hindrance is identifying as being the limited body-mind, as identifying with the ego.

If you tried to do no action, you wouldn't succeed, because your karma is driving you now into action. So, if you tried to do nothing, you wouldn't succeed. Whatever your karma is, you would do.

So, trying to do nothing doesn't help. Only releasing helps. And only releasing will get you all the way.

As fast as you will do it. So, the action, rather than being a hindrance, is really a help. Because as you're in action, you're being pushed by your feelings, which bring up more feelings while you're in action, for you to release all your feelings.

So, you must do it in the world, you must do it in action. You cannot do it isolated. When you isolate, you just escape.

So, the next major point to write on your script, or whatever you've got, is whatever you do, do it to perfection. That's behaving like a master.

[Speaker 2] (54:31 - 54:40)

Behaving like a master brings up the objections to it, for you're releasing.

[Speaker 1] (54:42 - 56:36)

If you don't do things to perfection, it's because, actually, your destructiveness, destructiveness, your non-constructiveness, causes you to do it not to perfection. But if you make it a point to do it to perfection, up will come these feelings that are anti, for your releasing. So, make it a point to do whatever you're doing very successfully.

That word perfection might not be understood. Success might be better understood.

Whatever you do, you should be successful at doing it.

Let's see, I think I gave you enough for today. These points are so potent. Any one of them that was had will extremely expedite your going free.

They're very practical, right down to earth, how to behave in your everyday life. If you're doing it in your everyday life, you think that gets you free, rather than what you're doing now. What you're doing now keeps you bound in the round, and around and around you go.

You're on the merry-go-round. But you do these things, you get off the merry-go-round. You stop spinning.

[Speaker 2] (56:45 - 56:51)

I could give it to you from here on.

[Speaker 1] (56:51 - 57:03)

Every time I meet you, if you won't kill me. I could always keep pointing out things that you're doing that keep you going in the wrong direction of limitation.

[Speaker 2] (57:05 - 57:20)

Why don't we try that? I don't know if anybody else has an agreement, but we always talk about it in the days when you were giving presentations, people grew rapidly. So, why don't we try that?

Is that something that would help us grow? Oh, I'm glad you brought that up.

[Speaker 1] (57:20 - 57:33)

I don't think so. Because what happened before was that every one of them stopped growing. Stopped dead.

There's a whole gang that was out there.

[Speaker 2] (57:34 - 57:36)

They didn't have a relationship either, did they?

[Speaker 1] (57:38 - 58:45)

Right, they didn't have... Yes, they did. I gave it to them one-on-one all the time, without putting them through the formal course.

And yeah, they all had it before we broke up. Okay, they could have released. They didn't.

Now, I know what happened. After it happens, I can see the cause of it. If I give you ego presentation more than you wanted, you unconsciously build up a resistance to hearing anything I have to say after a while.

You stop growing, period. So, there's a delicate balance. I can do it lightly.

The way I'm doing it now is not as heavy as the ego presentation used to be. But I'll try it. Let's see what happens.

[Speaker 9] (58:49 - 58:51)

I'll give you a workshop.

[Speaker 2] (58:57 - 59:08)

That's what you talk about, trying it. But I'd have to say over the last month or so, you've definitely turned the heat up from what you had before. That's another problem.

[Speaker 1] (59:10 - 1:01:07)

That's another problem I have. I think I'm going to do something. The higher power says otherwise.

When you go free, your thinking mechanism is overridden by the highest being. Called God. The bottom line is you.

Ramana Maharshi says at times, there's no God, there's you. Tell me God. Anyone here can tell me God?

Have you ever seen God? Ever get a letter from him? Did you ever shake his hand?

So, he says, there's no God, but there's you. And in your beingness, you are that God that you're conjuring up. Your beingness is what the world calls God.

And when you release your ego sense and drop into your beingness, you're all knowing, you're all powerful, and you're everywhere pleasant. Isn't that simple? Isn't that nice?

What a present I gave you. You're God, you're God, you're God, you're God, you're God, you're God. But you can see why I can talk that way.

Is there a God? Sure. I'm looking at him.

[Speaker 2] (1:01:08 - 1:01:11)

And that's what you're looking at all the time, saying otherwise.

[Speaker 1] (1:01:17 - 1:03:24)

See, I can condemn him to hell. Push him every bad thing there is. But not really, because it's me, my beingness.

So, when I voice it to you, I really don't mean anything derogatory. Is there a God? Yeah.

So, aren't there? From the East, from the West, I am that I am. I'm still not sure that's the only capitalized sentence.

Come in. That's God. Hey, George, he burns.

Close the door. At this point, Michael, it's real. God is one.

Not me and George Burns. He's just acting like one. He's sure trying to hold on to his eternality through the physical body.

He's in his 90s now, and he still gets on stage on special shows. He still gets up, talks, sings, dances. At least he thinks he's dancing.

He just about moved. Anyway, God is the one single, infinite beingness of the universe. Therefore, that must include us.

It's a part of us that's our beingness.

[Speaker 2] (1:03:28 - 1:03:46)

It's the car. I got thrown off.

[Speaker 1] (1:03:50 - 1:04:46)

I don't want mopeds around here. Mopeds, we have enough. We don't have to have any mopeds.

Really, I was thinking how to stop outside people from coming in with the proper sign out of the category. What about beware of the dog? Whoever talks and says, I am the dog.

Why don't we put up an electronic system? Put up a sign, beware the dog, and if they walk in, they break an electronic beam which plays a very loud barking.

[Speaker 2] (1:04:50 - 1:04:52)

We'd have to get a real dog on tape.

[Speaker 1] (1:04:59 - 1:05:09)

Anyway, someday we'll have to have a reception about at an entrance point when the traffic gets heavier.

[Speaker 2] (1:05:10 - 1:05:22)

We could easily put up an electronic gate and a little voice thing that you have to enter town and press it if you want in. Otherwise, people would know that you're in without even getting out of the car.

[Speaker 1] (1:05:24 - 1:05:28)

Maybe that's a better idea. Give it to Frank and his people.

[Speaker 2] (1:05:28 - 1:05:31)

Costs $400 or $500 a day.

[Speaker 1] (1:05:33 - 1:05:43)

The way we like to waste money, I don't know. What do the two Indians want, frankly?

[Speaker 11] (1:05:44 - 1:05:44)

Everything they have.

[Speaker 1] (1:05:46 - 1:06:14)

My scalp is my own then. I've got the list that Nancy told me yesterday or the day before. Insurance cannot be granted unless that paper is listed.

So when I get back to town, I'll go to work at it. Well, that sure can shift from the top to the bottom.

[Speaker 2] (1:06:21 - 1:06:22)

What are you talking about?

[Speaker 1] (1:06:27 - 1:07:19)

Yeah, you're a god. I said, yeah, I'm looking at it. But I look at you and I see God.

You say, no, Lester, you're a liar. I'm an extremely limited carcass. If my temperature goes up 10 degrees, I die.

If I get a chemical in me, I die. If I don't put in vegetation to ferment it and make garbage out of it, I die. This is what you're saying.

No, I am not the unlimited being. I'm a carcass. And someday you'll see you've imaged it in your mind, needing all these little limitations.

[Speaker 2] (1:07:24 - 1:07:25)

So what do you need to do?

[Speaker 1] (1:07:29 - 1:09:25)

I summed up the four-day questions we had before. The first one was, you want the world more than you want freedom. And with it, you should take all your joy from yourself, from within, by releasing.

That was session number one. Session number two was, you must make the decision to go free and then do it. However, if you make the decision to go free, you will do it.

It's that simple. If you're not free, you have not made the decision to go free. Because once you make the decision, everything you do after that is orientated toward going free.

The fine thing of it is making, releasing, constant. The third session was, go directly to the fear of dying and release it. Release directly the fear of dying.

As you know, underneath approval and control is the fear of dying. So get rid of the bottom motivator and you're finished.

[Speaker 2] (1:09:28 - 1:09:35)

The fourth one was, get everything you want from here on by releasing.

[Speaker 1] (1:09:41 - 1:09:49)

I guess that is the most practical of the four. How successful have you been?

[Speaker 2] (1:09:51 - 1:09:55)

Or are you still doing it mostly ego-wise?

[Speaker 1] (1:09:58 - 1:10:07)

Remember, when you do it by releasing, it's effortless. If you're making an effort, that's ego-motivated.

[Speaker 2] (1:10:11 - 1:10:40)

So you get confused about the action part of it. You're just saying it's effortless. You still, the body acts to get it.

But it's without... Yes, it's without effort. It's like floating through the air.

Floating through the thing. As I explained, if you wanted to lift your arm up, it takes no effort. It just floats up.

No energy is required.

[Speaker 1] (1:10:48 - 1:11:03)

So effortlessness is when I say I am not the doer and I let it happen. Another way of expressing it is letting go and letting God.

[Speaker 2] (1:11:06 - 1:11:22)

But your actual experience is no effort. Well, I say that because we could actually go through the body to go through all the actions of the day, doing things, and yet be effortless if we stay released. Right.

That's it.

[Speaker 1] (1:11:23 - 1:12:42)

I think last time, didn't I read something that Ramana said that action doesn't stop one from realization? Identifying as the doer. So bottom line, it sums up to, I am my being.

And when you come from your beingness, you'll just watch the bodies float around, including your own, exactly as you would watch them on a movie screen. And when bodies on a movie screen start shooting even bullets and wiping each other out, you know it for what it is. Just an imagined thing.

There's no death. You can imagine, image a death. Actually, there is no such thing as death.

Get rid of the imaging, get rid of the imagination, get rid of the mind, and all I'm saying to you is very obvious.

[Speaker 2] (1:12:47 - 1:12:52)

And again, you'll never stop struggling until you do go all the way to freedom.

[Speaker 1] (1:13:07 - 1:13:22)

These four sessions, the first four sessions are so powerful. I decided not to add to it. I could go on with more things like that.

I think it would get to be maybe a little more confusing.

[Speaker 2] (1:13:25 - 1:13:32)

But if I leave it as it is, it's simpler to understand and do.

[Speaker 1] (1:13:39 - 1:14:22)

So we can go on talking about things related to this rather than new things. I don't want to overcomplicate it, because that's one of your serious problems. You've got everything

overcomplicated right now.

Life is simple. It's eternal. It's perfect.

It's whole. Isn't that simple? Well, why pile things into the head that take you away from what I just said?

[Speaker 2] (1:14:23 - 1:14:53)

Every thought is a limitation. Every thought is calculated to keep your body surviving. Every thought keeps you bound and around.

So you must stop thinking. How?

[Speaker 1] (1:14:55 - 1:15:06)

Release the fear of dying and you don't have to struggle for survival anymore. Release the fear of dying and you discover you are eternal.

[Speaker 2] (1:15:07 - 1:15:12)

And all that misery you conjured up was ridiculous.

[Speaker 1] (1:15:23 - 1:15:47)

I feel like stopping it right there because, again, I'm saying so much for you. Making it so simple. I'm telling you you are it.

You can't do anything about that. I'm telling you to stop looking otherwise, elsewhere, but into your own being.

[Speaker 2] (1:15:52 - 1:15:52)

Amen. Amen.

[Speaker 1] (1:15:55 - 1:16:00)

Amen. Amen. Amen.

Amen. Amen.

[Speaker 11] (1:16:02 - 1:16:07)

Amen. Amen. Amen.

Amen. Amen. Amen.

Amen. Amen. Amen.

Amen. The following session was recorded June 18th, 1989.

[Speaker 1] (1:16:09 - 1:16:15)

Maybe we ought to take off where we left off last night.

[Speaker 2] (1:16:16 - 1:16:32)

If I have it, it could be put aside. We can talk about it. I'll probably come out and clean it up.

[Speaker 1] (1:16:40 - 1:18:53)

It was, oh, be not the doer. Who wants to be a doer? So I say, be not the doer.

You can see. You can see the light through the window. And in general, there was a lot of question on, what does it mean, be not the doer?

I think I start off by saying, well, I told you to release, to get everything you want. When you are released, you have no sense of doership. Everything falls into line, right?

That's it. When you are released, you experience the sense of being not the doer. That ought to connect for every one of you.

When you completely release, it just happens with no effort. Until you sit back and watch it happen. Experiencing it, go through it.

That's being not the doer. You can't stop action. You cannot go into inaction because of your karma.

But you should use the action to grow by the action. And one of the big biggies is, be not the doer.

[Speaker 2] (1:18:54 - 1:18:55)

What could happen?

[Speaker 1] (1:19:01 - 1:19:55)

Your sense is, you're sitting in a theater, watching a show go on, when you be not the doer. Do newer ones to this idea have any question on it? I think the three of you had a real good experience of what it means to not be the doer.

Do the three of you have any question on the sense of being inaction and being not the doer? Stealing my show, huh?

[Speaker 2] (1:19:59 - 1:20:00)

Good.

[Speaker 1] (1:20:01 - 1:20:34)

But I got to the point where it is. But at that point, if you can be not the doer. But if you cannot be not the doer, then will is usable.

Will is effort. Efforting to undo the effort. But there's a power in you.

It's complete.

[Speaker 2] (1:20:39 - 1:21:00)

And now, willing is good. Because you could will out the whole thing, if you're so excited. I've yet to see the first one do it.

Okay, so what's your question now?

[Speaker 1] (1:21:07 - 1:21:44)

I was able to explain it relative to something that was going on. He wanted to make a preparation for somebody to do something that he would like them to do. And he asked me if I'd call that party, and I said no.

Well, his idea, you had to get ready for it. My concept was, in a matter of 30 seconds, I'll have the whole thing completed when I see this person. Because I'm not the doer.

[Speaker 2] (1:21:45 - 1:21:46)

It happens right away.

[Speaker 1] (1:21:49 - 1:22:21)

If I continue to be not the doer. If I am the doer, then I got to do preparations. I got to do convincing.

I got to do asking. A lot of roundabout stuff. But when you're not the doer, it's a sense of letting go, and letting God do it.

You actually sit by and watch the body action go on.

[Speaker 2] (1:22:24 - 1:22:27)

Just as you would a moving picture of your body.

[Speaker 1] (1:22:35 - 1:22:40)

I think you've all experienced times when you were not the doer, and you saw things

happen.

[Speaker 2] (1:22:41 - 1:22:42)

Right? Right?

[Speaker 1] (1:22:45 - 1:26:31)

Well, you've all experienced it. And experience is the main thing that we need to use to learn. We cannot learn intellectually through the mind or the head.

The mind is the enemy. The mind is the obstacle. The only way we can learn is through experience.

And each and every one of the six of you has experienced being not the doer and watching the things fall into line without effort. Now, the thing to accomplish is to have that happen all the time. And it did happen.

Was it miserable? But every time you effort, you're unhappy. You're striving.

You're struggling. Every time you effort, you're not happy. But the moment you let go of identifying yourself as being the body, leave the rest of it.

As you add body-mind. Opposite sides of the same point. The mind says the body is there.

So experiencing is something you should know, the difference between the intellect and experiencing. Everything you accumulate, even now in the intellect, you're going to have to stop. You get that intellect, that mind, totally quiet.

Everything you've learned in your lifetimes, you're going to dump. After which, you're omniscient. After which, you're in touch with your beingness, which is omniscience.

And what thinking would omniscience require? Everything is known. What is there to think about?

So you shift from using your head, which is your block, to quieting that head so you just remain as your beingness. And everything is effortless. Everything falls perfectly into line, and you're in the perfect happiness that there is.

That's really your basic nature. Don't think you're shooting at me. Your thoughts cause a thought.

You know, I feel like something is such an important and powerful point. I feel if I talk on further, I just dilute it. So let's stick to that as being the point of this meeting.

[Speaker 2] (1:26:32 - 1:26:40)

George, would you keep a record of what the major topic was of each meeting? You've got the first four, have you not?

[Speaker 1] (1:26:42 - 1:26:52)

Or the first five? Make this number six. Because someday we'll want to do it again.

[Speaker 12] (1:27:02 - 1:27:03)

We missed most of it.

[Speaker 9] (1:27:04 - 1:27:04)

No, I had the summary.

[Speaker 1] (1:27:10 - 1:28:52)

I remember in the early days, they'd put a tape recorder on, and it would go, and when I'd replay it, it would blank. I'd be out there with the picture. And for some years, when anyone took a picture of me, I wasn't on the picture.

And if it was a crowd, everyone would come out but me. And so Neva Del came to town and had a national conference here. She kind of put me up high.

And, oh, I must be in the picture. Oh, Lord. Let it come out this time.

That's the next time I'm on my picture. But just another example of me out there. I know what did it.

Oh, I'm not that body. That body took the imagination. Couldn't come out.

Now I'm a negative. Now I'm a positive. Okay, so.

[Speaker 2] (1:28:54 - 1:29:03)

I'll turn it off. Me?

[Speaker 1] (1:29:09 - 1:32:13)

I'm just saying I'm not the door. I do. Practice.

Of course, the very best way, as I said before, is releasing. And you release. You're not the door.

That bothers me sometimes. That's it. Things happen.

You don't have to do them. They just do you in. But the sense is, that release sense.

You let go and it happens. The sense of letting go and letting go. You don't have to do a

thing.

You just watch it happen. You're not the door. Does that answer your question?

It's experiential. You're not going to get it in the head. You're going to get it in the experience.

I'm dead. You get it in the experience. Not in the head.

If you won't understand it, come back in a million years. You still won't understand it. That's it.

It's the experience. I had to tell you a friend. Tell me that.

He said, it's understanding. I said, no. Understanding will keep you from being afraid.

Boy, did she look at me. That was two times ago from yesterday. I said, I think I understand what you mean.

She wasn't positive, but she thought so. Anyhow. Understanding is new.

The world of duality in the realm of maya. I understand something. And in the realm of beingness, there's no understanding.

Everything is known. It needs to be known. But what needs to be known?

One thing only. One thing only. How long would it take you to know one thing?

That you are your beingness. That's all you need to know. If you just only be your beingness, that's the experience.

That covers everything. And you say, oh my gosh, I've always been omnipotent, omniscient, and omnipresent. You are so right now.

So, spread your wings and be not the doer.

[Speaker 2] (1:32:14 - 1:32:15)

Just fly high.

[Speaker 1] (1:32:20 - 1:34:30)

Any questions? I want a good sense of duality. I try to make myself be.

That's still controlled. I'm trying to control you. You can still let go.

It's not a make yourself good. It's letting go and letting it be. It's experiential, again.

It's experiencing. It's walking over you. I'm trying to explain an experience that would be

like trying to tell you how to fly an airplane.

You can drive a car. You've never been in an automobile. Just put the key in, put the shift in, drive, step on the gas, and there you go.

You want to go right, you turn the wheel right. You want to go left. Could you drive?

I told you everything you need to know just now about driving a car, but could you drive it? No. You need the experience.

What's wrong with being an airplane? I can tell you how to fly an airplane. You can go up there and down here quickly, experience what's happening.

You can do it on a bicycle. I can tell you how to fly a bicycle, but you'll never know how to experience it. And once you experience it, you can intellectually transfer an experience to someone else.

They must experience it for themselves. There's a distinct difference between experience and intellectual understanding. The intellectual understanding will not give you the ability to experience.

It will lead you toward the experience, but it will not give you an experience. But the living in the head is thinking and not experiencing.

[Speaker 5] (1:34:37 - 1:34:41)

... ...

[Speaker 1] (1:34:55 - 1:35:52)

... ... I am not the body admitting a body.

Isn't it? That's the trickiness of the mind. The mind will just trick you, trick you, shove you, keep you believing you're an infinitesimal body.

The function of the mind is limitation. And when you let go of the mind, what's left over is your being. And that's it.

And it's there right now. Unlimited.

[Speaker 2] (1:35:59 - 1:36:10)

We need a banner unflinching on, waving at the door. ...

[Speaker 12] (1:36:14 - 1:36:24)

... I didn't do it. ...

... ...

[Speaker 2] (1:36:24 - 1:36:30)

He's the door. ... I'm not the door.

He did it.

[Speaker 11] (1:36:34 - 1:36:35)

... ...

[Speaker 2] (1:36:35 - 1:36:36)

...

[Speaker 11] (1:36:42 - 1:36:47)

The following session was recorded June 25th, 1989.

[Speaker 1] (1:36:50 - 1:38:06)

I got the feeling that I shouldn't, at this point in time, give you any more. I'm giving you too much. How do you feel about it?

How do you feel about what I gave you so far? Well, here's the point. The first one was on you want the world more than you want freedom.

The second, take all your joy from within by releasing. Next, make the decision to go free and then do it. Next one, release directly the fear of dying.

That's a tough one for you because you think if you release it, you'll die. The next one is get everything you want from here on by releasing. I think that's the one I like best.

Practically, it'll do more for you than anything else.

[Speaker 2] (1:38:09 - 1:38:24)

Do you see why? You'll be releasing every moment because you're overloaded with want, want and wants.

[Speaker 1] (1:38:28 - 1:38:34)

How successful have you been on getting everything you want from here on by releasing?

[Speaker 2] (1:38:35 - 1:38:47)

Is it working for any of you that everything you want now you let go and let it come into

your experience?

[Speaker 1] (1:38:53 - 1:38:58)

Who's experienced getting everything you want by releasing? Anybody?

[Speaker 2] (1:39:02 - 1:39:03)

Oh.

[Speaker 1] (1:39:04 - 1:39:15)

Everything. Everything means everything. What?

[Speaker 2] (1:39:15 - 1:39:22)

Did I say something?

[Speaker 9] (1:39:24 - 1:39:25)

Say it, Laura.

[Speaker 2] (1:39:35 - 1:39:41)

Pretty much. Much is much.

[Speaker 1] (1:39:49 - 1:40:01)

That's the way it should seem. Things just happen. I left out the last one, be not the doer.

Because if you do that, you're not the doer.

[Speaker 2] (1:40:06 - 1:40:12)

Be not the doer. It's worse than that.

[Speaker 1] (1:40:20 - 1:40:30)

You let go and you're be not the doer. It's releasing wanting to be the ego.

[Speaker 2] (1:40:38 - 1:40:57)

That's why we have it open. The doer goes out the door and the gentleman walks in. But these are powerful things.

Very powerful.

[Speaker 1] (1:40:57 - 1:41:07)

If you can make a constant habit of one of them, any one of them will get you all the way.

[Speaker 2] (1:41:17 - 1:41:29)

That's the one I got space for here. I forgot it. Was that a full session or just part of a session?

[Speaker 5] (1:41:29 - 1:41:33)

It's a human lesson.

[Speaker 1] (1:41:34 - 1:42:16)

Make your behavior that which a master would do. Is that correct, English? Make your behavior that which, the way you understand it, a master would behave like or do.

[Speaker 9] (1:42:16 - 1:42:21)

I think you're just saying behave like a master, whatever you do.

[Speaker 1] (1:42:22 - 1:42:50)

Yeah, but that's... See, I'm more direct. I say, make your behavior.

See the difference between the way you put it and the way... Yeah, I behave like a master and so on. I'm a silly guy, but...

The way I give it to you... It's more direct. Yeah, it's direct.

Make your behavior...

[Speaker 2] (1:43:04 - 1:43:36)

Did I say like that of a master? That's what I think you also said. When you asked me if it was affective or negative.

You added, whatever you do, do it successfully.

[Speaker 1] (1:43:36 - 1:44:02)

Yeah, well, that's the way a master does things. That's one of the things I would apply to doing it as a master would do it. The more imperfectly that we work, the lower down the scale we are.

No matter what the thing is that we are doing.

[Speaker 2] (1:44:07 - 1:44:17)

So the one you like best is... Which one? I didn't say I liked it best.

Using most.

[Speaker 9] (1:44:18 - 1:44:20)

The one I use most is...

[Speaker 2] (1:44:23 - 1:44:25)

I like that the best too.

[Speaker 1] (1:44:26 - 1:45:08)

It does make it more possible. Because you can see why. It's the action required to go free.

The most directed action to go free is releasing all the obstruction. So today we're going to have releasing 102. The first time it was releasing 101.

You've gone to college, you know what that means.

[Speaker 2] (1:45:13 - 1:45:15)

I don't know whether they did it in your college.

[Speaker 1] (1:45:20 - 1:46:08)

Even back... Even back in my day, the first course was 101. And the second course 102.

And never let go of it. So today, releasing 102. That means by next time everyone has to release 102 times.

Or gets put back one grade. Can you suggest anything that would keep you reminded of that victim?

[Speaker 11] (1:46:09 - 1:46:11)

Get everything you want by releasing?

[Speaker 1] (1:46:15 - 1:47:12)

Electric bow? I like the name of it. Do you all have in your room the sign?

It is a most effective way of going free. You can get a spy here now. Make sure you go free.

All right, now is it working for all of you? That you're getting things without effort? Step down.

The effort step down. But you're getting it stepped up.

[Speaker 2] (1:47:18 - 1:47:28)

Was there any time you got it effortlessly? No effort at all, it just got me up here last.

[Speaker 1] (1:47:34 - 1:47:49)

Okay, now that's the experience of being yourself with a capital S. Of being your beingness. It has to be effortless when you're being your beingness.

[Speaker 2] (1:47:51 - 1:48:04)

But recognize these things because it will help you and encourage you to do it more so until the whole world drops into your lap effortlessly.

[Speaker 1] (1:48:16 - 1:50:04)

Wouldn't that be nice? And now once that gets to be your habit, then you discover you can create anything by mere effortless thought. And it drops into your lap.

Well, we'll set out a pad out here where everything can drop into. We got lots of acreage here. But we better call it a lap pad.

So we can lap up the world. It's a tremendously delightful experience when you do it that way. Have you noticed that?

Yeah. Because as you go free, your resistance to allowing the rest of it to come up gets less. As you get freer, your resistance to allowing the remaining garbage to come up gets less.

Until someday all the fear of dying will come up and run out on its own push.

[Speaker 2] (1:50:05 - 1:50:12)

But you have to open the door. Press the button. Ask it to come up.

[Speaker 1] (1:50:13 - 1:50:40)

Because every piece of suppressed feeling is under pressure to expend itself. So the higher you go, the less you're resisting the remaining suppressed energy like that, and the more it'll come up. But when it starts coming up, please let it go.

[Speaker 2] (1:50:44 - 1:50:47)

Sing that song, let it go, let it go, God bless it.

[Speaker 1] (1:50:53 - 1:59:59)

You catch these things, you might complete the journey, which consists of getting right back to where you are right now, which means you'll really stop journeying away. You'll stay in the nice place all the time, the best place. Wouldn't it be a nice world if you didn't have to work and scratch for a living and depend on air, water, food, to sit back and be and be and be and be.

So we would be the four B people. We would be B and B and B and B. And when Shakespeare, who was a very high individual, said to be or not to be, that is the question, he had it upside down.

To be or not to be is the answer. And the answer is to be and be and be and be. And that's the ultimate state.

You're just being what you're doing right now, but using tremendous effort to look away from it and trying to be a limited body-mind. So mind you, let go of the mind. Let go of the body.

And just be and be and be and be. If you hear the buzzing, that's the ohm sound. It won't fumble.

It'll be nice and smooth. I feel as though I ought to stop here, because what I'm saying is so deep and so powerful, and you're feeling it. And for me to talk further would just take you away from your just being and being and being and being.

And that's where the word bingo comes from. When you're just being, bingo, that's it. So I'm going to conclude with saying keep it up until you can just only be and be and be and be.

There's nothing you have to do to be totally free. How do you like that? Why?

Right now you're totally free. You're all-powerful. You're all-knowing.

You're everywhere present. You're a whole, complete person right now. There's nothing you have to do for that.

So, says I, why all this effort to be unfree, limited, and miserable? Why, oh why, oh why, oh why? What?

All you need to do is let up these suppressed energies, I am limited, I am in bondage, I am miserable. By letting up and letting out, approval, control, security. You've done it, but why wouldn't you do it all and be done with it?

You'll be in a happy state that you never dreamed existed. You've never tasted the ultimate state yet. You don't have to do a thing to be free because you're already free.

You have to stop this asinine conviction that you're a suffering body that's going to die

and you've got to keep trying to keep it alive until it dies. It's all blank. You don't win.

So let go of all this concept of I'm a limited carcass. How long should it take? A month or two, if you carry out the six steps.

I think the steps that you're lacking most are not a very first step. Anybody know what the first step is? You've got to want freedom more than you want the world.

None of you want freedom more than you want the world. Were it so, you'd be free. It's that simple.

To be what you are is so easy. But if any one of you wanted freedom more than you want the world, you'd be free. So you're out on step one.

You take it over the first step to go the next five. But when the hurt is enough, you release enough to get rid of the hurt so you can try going on looking to the world for your absolute security, which you will never find in the world, which you will only find in you. So get smart.

Be what you are. Why all this effort and misery to be what you are not? There's a 100% loss in the direction you're in.

Where are all these bodies going to be 100 years from now? Everything you're doing is trying to keep the body going. And if I were to wish you a curse, the greatest one I could think of is to be a physical body.

I think the only other one who says that is Ramana Maharshi. That the worst curse would be to condemn you into being a physical body from here on. Like condemning you into being in a straitjacket from here on.

So I try to give you, in all those first meetings we had when we started this project, very practical things that can get you free quickly. And the last one is such a powerful one, I think I'm not going to give you any more practical things to do because it'll confuse and jumble what you've already gotten. What have you gotten?

Those signs in your room. Get everything you want only by releasing. Does it work, Kevin?

Are you getting everything now by... But everything you do want, you should get by releasing. Do you have that in place?

Okay, when you have everything in place, you have the sense of not being the doer. When you're getting everything by releasing, you become a witness. Like before you were a doer of it.

[Speaker 2] (2:00:02 - 2:00:06)

You just witness your body going through its motions.

[Speaker 1] (2:00:11 - 2:00:41)

With a complete sense of non-doership, it should be spelled with a T instead of a P. See, that makes it effortless. And you're not the doer.

There's zero effort in it. And it happens harmoniously and immediately.

[Speaker 2] (2:00:48 - 2:00:53)

What are the other three or four steps I gave you before that last one?

[Speaker 1] (2:00:53 - 2:01:58)

Do you remember? Be successful. Yeah, that is a practical thing.

Be successful in whatever it is you're doing. Digging a hole or pulling up some rocks. Whatever it is, be successful in whatever it is you do.

What was another one? Be successful in what you're doing. In the other words, you're happy in what you're doing.

Yeah. Recognize that all the joy you'll get is from getting your mind quiet by satisfying a desire and just being your being. There is only one single joy.

That's when you're being your being. If you set up a lack, a want, a desire to agitate the mind, and when you fulfill this desire, the mind goes quiet and you're just being, that's the joy you feel. There's no other joy.

[Speaker 2] (2:02:04 - 2:02:14)

So get all your joy from your being. Is there still one more?

[Speaker 1] (2:02:15 - 2:06:59)

What? I'm just wondering if that isn't too forceful. Bring up the fear of dying.

That'll do it for you. You'll do it. But you're not free now because you didn't do it.

You ought to suppress fear of dying. Right now it's trying to push up and push out. You just stop holding it in.

On its own it'll all go out. But I'd still recommend using it to the degree you can use it. When you have no more fear of dying, your mind goes quiet, you're identifying with your beingness, and you're free.

Nice and simple. Nice and easy. The only difficulty is trying to be a limited participant.

That's where all your difficulty is. All your misery. Everything you do now is involved in trying to be a limited body.

So discriminate, my son. You've just watched the Yogananda when he left him after his return. Recognize the world as a dream.

That's all it is. You're dreaming this whole thing. Exactly like you'd be dreaming a night dream.

Wake up and see it for the dream that it is and be infinitely happy. Are there any questions on what I just went through? It's really giving you the very top knowledge in the most practical way you could ever get it.

Those different steps are very practical. Of course, being out here is another one of the steps. Living with people who release.

Living with people that you can express on and both of you release. As I said again and again, I'm convinced you'll never go free in the world. The world is too powerfully pulling everyone down into the worldly way of things.

You need to get away from that, folks. Work together as a group. Use your expression for releasing.

In the world, any one of you go out there, you have to suppress. Otherwise, you'll get killed. You express your anger to the wrong person, it'll shoot you.

It'll not beat you up. It gets better that way every day. We've got hundreds of policemen in California patrolling the streets to stop the gang slaying.

Yesterday, there were three killings by the gangs in Los Angeles. You can't stop it out there. But you have a wonderful opportunity here of expressing, releasing, and moving onward and upward.

Again, any questions on anything I've said? Now that you all understand it so well, when I come back next week, expect to see two, four, six, eight free people. Or else.

What? You know what the word gone means in hip language? Gone?

Up.

[Speaker 2] (2:07:10 - 2:07:12)

Up there, there's no more...

[Speaker 1] (2:07:17 - 2:07:34)

Well, the shortcut is simply this way. It's only your mind that says, as I've asked to hear

from you, Stuart, there, right?

[Speaker 2] (2:07:40 - 2:07:51)

You don't sense materiality. You have form in the night dream. You've got your body.

You've got other bodies.

[Speaker 1] (2:07:59 - 2:09:35)

When you're in a dream state, you're in a dream body. Of course, you're not in the physical body. You're not in that state.

This is what you're saying. Maybe this is a dream. No.

You do wake up in the night dream. You do not wake up in this daydream. This is what I want.

Because you're so convinced that the daydream is real, that you're in it and won't let it go, release it. Then you'll see the dream nature of this physical world. Release it.

If you're holding on it for dear life, like you are, you're not releasing it. You're doing the opposite. And that's why you don't see it as a dream.

Same in a night dream. When you're struggling for your life and the dream is going on, it's real. It's only after you wake up from the dream that you know it's unreal.

You've got to wake up from this dream by letting go of your... by holding on to it, by releasing it. Then it'll be very obvious to you that this so-called waking state is exactly as real as a night dream is real.

But you've got to wake up.

[Speaker 12] (2:09:39 - 2:09:40)

Experience it.

[Speaker 1] (2:09:43 - 2:11:19)

Release the back part of it so it will remain permanently. Or release one thing, the fear of dying. That'll take care of everything.

One thing only you've got to release, one thing only, the fear of dying. Don't do it because you'll discover you're omnipotent that omniscient can have anything you want from your effortless thought of it. You can materialize, dematerialize.

You can teleport. You can telepath. You can tell anything you want.

Okay, to be in that state you can only be in it when you know you're not the doer. You can't say it, you can be it only. See, to be your being, the top state of being your being is only.

You can't say it. Anything you say is in duality, is in the dream.

[Speaker 2] (2:11:27 - 2:11:34)

There might be some goal that I might release on totally and it would come in without knowing.

[Speaker 1] (2:11:34 - 2:13:15)

Yeah, you're letting go of your attachments and aversions to the world bit by bit by bit by bit. What you need is a big bite instead of a bit of a bit. So you use what you're doing for releasing.

See, the only effort you need is to get rid of your effort. This is what you're doing in the world. You're using effort to get rid of the effort.

But in your beingness you need no effort. Things materialize and dematerialize instantly. But if you're trying to figure it out in your head you cannot because your head, your mind, your intellect is the obstacle.

Accumulation of concepts of limitation. You can't figure it out in your head. You can be your beingness.

You are being it right now. But you don't have to be a limited carcass. This is what you're releasing as you work and go through the day.

You release all attachments and aversions by getting rid of the emotion connecting you to it. Did I answer your question?

[Speaker 2] (2:13:16 - 2:13:21)

Yes. I don't feel like I'm trying to figure it out but I can get answers.

[Speaker 1] (2:13:22 - 2:13:24)

You get answers by... You can't figure it out.

[Speaker 2] (2:13:25 - 2:13:33)

...by day to day with my releasing moment to moment or I can shortcut the whole thing by releasing fear of dying. Right. That's pretty much it.

[Speaker 1] (2:13:33 - 2:14:24)

Right. The leasing approval control is also a shortcutting it instead of going through all those emotions below approval control. You have no more either approval or control.

All the emotions below that are gone but you'll still have approval or control until you release the fear of dying. The only reason why you want everyone's approval is so you'll be safe and survive. If you can't get that you want to make them approve of you so you'll be safe and that's control.

But when you let go of approval or control all the feelings underneath it are out.

[Speaker 2] (2:14:26 - 2:14:32)

Then that is just approval or control which is let go of by letting go of the fear of dying.

[Speaker 1] (2:14:33 - 2:15:07)

But when you're that far it's easy to let the fear of dying come up. You reach a point where it's, you know, just push up and push out and you sit back and watch it complete itself discharging itself. And you'll laugh your head off.

What a silly joke you played upon yourself to think that you were limited when you never were.

[Speaker 2] (2:15:16 - 2:15:19)

Okay? Any other questions?

[Speaker 1] (2:15:21 - 2:15:26)

Okay, so we'll call it a day of eternity.

[Speaker 11] (2:15:30 - 2:15:36)

The following session was recorded August 13th, 1989.

[Speaker 1] (2:15:37 - 2:15:53)

The basis of our philosophy is very simple and is each one of us has no limits whatsoever except those that we hold onto mentally.

[Speaker 2] (2:15:56 - 2:18:08)

If we release the mental restrictions, limitations, bondages we discover we have always been unlimited. We have always been all-powerful, all-knowing, perfect. And because our basic nature is perfect there's nothing we can do about it except look away from it all the time.

Where is it? Where is it? Who am I?

Who am I? We're like a bunch of drunks trying to discover who and what we are. However, the part of us that's blinding us from seeing this unlimited being that is inherent and natural is what we call our mind which 24 hours a day unconsciously is looking for the absolute security out there in the world where it is not.

So everyone's engaged 24 hours a day subconsciously in the wrong direction looking for what am I? Who am I? Where am I?

Where's my security? In a 100% hopeless fruitless but very frustrating direction. If your basic nature is all-complete, eternal why do you spend every day scratching for a living of a kind word would be ignorance of the factual stuff that I gave you just before this.

[Speaker 1] (2:18:10 - 2:18:18)

Any smart one would say, gee, from all that I'm going to be that pronto.

[Speaker 2] (2:18:23 - 2:18:26)

It doesn't need to take time to be what you are.

[Speaker 1] (2:18:31 - 2:19:20)

It takes zero effort to be what you are but to be what you're not, to be limited takes endless effort, struggle unhappiness, frustration, etc. Now all of you have probably heard what I said. How many smart ones do we have in this room who have set goals of struggling for where it is not and have just allowed the infinite beingness that you are to be so that you have an effortless extremely happy life every moment?

[Speaker 2] (2:19:21 - 2:21:49)

How many of us have done it? You're preferring to be miserable. You're preferring to be, in my eyes, as stupid as you can be.

If you could have anything for a mere effortless thought why all the struggle? I'm calling you stupid because I think it might help you. Is there anyone here who does not want to be smart?

So get smart. If you need the world, work it by effortless thought. Allow it to drop into your lap.

Let go of all your misery. It's easy. It's simple.

And it's quick. If you do it. If you don't do it, it's complicated, extremely unattainable, frustrating, miserable.

But the choice is yours. You could be the being that you are right now, whole, complete, perfect, or you can choose to look away from it all the 24 hours of the day. So what are

you going to do in the next month or two?

Be smart or be stupid? I'm going to give you the answer. I hope I'm wrong.

[Speaker 1] (2:21:49 - 2:22:15)

I think you're going to be stupid. But I cannot figure out why you choose to be stupid. Because the first thing I recognized in me was when I was looking for the answer, that I was stupid.

But I said it not once. I said, Lester, you are stupid, stupid, stupid.

[Speaker 2] (2:22:15 - 2:23:58)

Three times. And I meant it. So you hear me talking about stupidity.

I didn't want to be stupid. And that was the bottom line of turning me around. Of course, the next thing is looking in the right direction.

I knew it wasn't out there. I spent 30-some years trying to get it out there. Ended up at the bottom.

So there was only one way left to go. Inward. What am I?

What's this world? What's my relationship to it? What's it all about, Alfie?

And without the method, the answers came to me. I went there. It was over.

I could see the steps I took. Packaged it into the method, which is a very effective technique. But you use it partially, minimally, instead of fully, maximally.

If you use it maximally, it would only take you a few months and you'd have no more suppressed feelings.

[Speaker 1] (2:23:58 - 2:24:08)

The only thing between you and the ultimate happiness is suppressed feelings.

[Speaker 2] (2:24:17 - 2:26:28)

So it behooves you to make the decision to stop being stupid and getting smart and releasing all these suppressed feelings in a month or two. I don't think I could give you a better message than that. You could say you could do it in a century or two.

But why not now? You are this unlimited being right now. Why not just let go of release all the blinders which are all held together in the feeling?

Okay, are there any questions on what I've said? I'm terminating what I have to say to

you right there. At this point, you're supposed to be...

Yeah, I walk around with a nice smile on my face and everybody I meet I give a hug and I say I belong to a spiritual organization and da-da-da-da-da-da, but all that acting is pretense. You'll find it almost solidly throughout the metaphysical community. Sedona is a good gathering place for that community but you have it everywhere.

It really comes under one word, pride.

[Speaker 1] (2:26:30 - 2:26:40)

Metaphysical spiritual people get hung up in pride. I know more than the others. I have a closer tie to God.

[Speaker 2] (2:26:44 - 2:28:32)

I know where the vortexes are of energy. And that's wrong. The vortex of all energy is in the eye of you.

I had somebody take me to the bell rock vortex. I'm walking around with Joy here and I have to go, where is it? She says, you're on it.

I said, where? She says, the rock. I said, oh my gosh.

I wanted to experience it. I couldn't get any feeling of any lift from the rock. I said, well, you better have rocks in your head to believe that.

That's true. All the power in the universe is in the eye of you when you say I am. Don't give it away to rocks.

You'll be between the rock and the hard place Can I ask you a question? I guess when I think about the gift of God's presence I think about how that was for God's presence and I can see it's existence.

[Speaker 1] (2:28:41 - 2:28:48)

You're based in your non-love feelings.

[Speaker 2] (2:28:49 - 2:31:09)

Your basic inherent nature is Christ-like. That's the nature of every one of us. And it's covered over by the veil of non-love feelings.

Every feeling of love is a non-love feeling. So you must let go of all those feelings and what's left over is pure love. You don't need a Ph.D. to understand it. Actually the thugs become thugs because they're trying to get it via their head and the mind is the obstacle. It's the mind that holds all the limitations. But in your beingness you're

unlimited.

I say are you? You say yes. I say that's it.

Why all this trouble being in extremely limited practice? Did I answer your question now? Do you have a question?

Don't release it. You see why I'm doing it the honest way? You should have released it.

Why didn't you release it? I guess it's a surprise for you to tell me. Oh.

I say you want to be miserable and have all the feelings. God bless you. You're the only thing I can say.

But that's the answer. Whatever question you're going to ask and I'll ask me. But actually that's the answer to the next question.

I can't... Release it. Something about the...

sometimes the wording is... my mind is trapped and I don't see it.

[Speaker 1] (2:31:11 - 2:31:13)

Words are in the way.

[Speaker 2] (2:31:15 - 2:31:32)

Talking about it is in place of doing it. This is what you are about to do. And I said don't release it.

Suffer. It feels awful. Suffer.

[Speaker 1] (2:31:45 - 2:32:02)

You smile at me and I say suffer instead of getting angry and wanting to kill me because he knows what I mean. It's a choice to suffer or to be in the ultimate happiness which is your basic nature.

[Speaker 2] (2:32:14 - 2:32:23)

Your beingness is God's beingness. God's the infinite beingness of the universe.

[Speaker 1] (2:32:25 - 2:32:37)

Therefore it must include your beingness. So when you identify with your beingness you are identifying with the God part of you.

[Speaker 2] (2:32:40 - 2:32:53)

And that being God can God do anything you wish? I've got a secret for you. You've got a big bank.

Bigger than the Fed.

[Speaker 9] (2:32:53 - 2:33:26)

It doesn't affect your sense of existence. Because I've spent a long time affirming my true being. Who I am.

And coming from that place of I am but doing so from my sense doing so from a different standpoint because it's how to do it from the other way.

[Speaker 1] (2:33:26 - 2:33:43)

You've had the release technique? So when would you finish the course? Okay, you should have been free by now.

[Speaker 2] (2:33:47 - 2:33:54)

I say it should take you three months or less if you carry out the six steps.

[Speaker 1] (2:33:59 - 2:34:06)

I know that because it took me three months and I didn't have the six steps. They evolved as I went through it.

[Speaker 2] (2:34:10 - 2:34:18)

I think I could have possibly done it one month's time had I the six steps to begin with.

[Speaker 1] (2:34:18 - 2:34:20)

Not to end with.

[Speaker 2] (2:34:29 - 2:34:56)

It doesn't need to take time because you are that unlimited being. Where is it? It's your beingness.

Yes, but I'm totally involved in being the body. Use the method, get the mind quiet and yourself obvious to yourself as to the fact that you are unlimited.

[Speaker 1] (2:34:59 - 2:35:12)

It's only the feelings that gather in the I cannot. Now affirmation is trying to program further good stuff on top of bad stuff.

[Speaker 2] (2:35:20 - 2:35:30)

Give you more programming to get rid of. It doesn't work anyhow except for maybe five percent. Has it worked for you?

[Speaker 1] (2:35:38 - 2:35:53)

Okay, well physical healing of course is better than physical ailment. So what are you dealing with? The most limited vehicle possible in the universe, the physical body and validating it and keeping yourself in prison.

[Speaker 2] (2:35:55 - 2:36:38)

So that affirmation word was excellent to keep yourself bound and around. And then round and round you go. Release in the body by a mere effortless thought will be perfect if you want a perfect body.

The body is an exact copy of the mind. The mind is something you set up as some sort of collection of all your thoughts and feelings.

[Speaker 1] (2:36:41 - 2:37:04)

So rid yourself of all your feelings. Your mind goes quiet and you will remain in the infinite beingness that you are, conscious of it. Simple.

Easy if you do it.

[Speaker 2] (2:37:04 - 2:37:35)

If you don't do it, it's impossible. Any other questions? Okay, so the sermon is over.

The Berman remains. All we have to do is release it.

[Speaker 11] (2:37:38 - 2:37:42)

The following session was recorded in April of 1973.

[Speaker 2] (2:37:43 - 2:38:08)

On Easter Sunday we very happily celebrate the Resurrection of Jesus Christ, which to me is the epitome of the teaching of Jesus at the highest point that he had to make to us.

[Speaker 1] (2:38:09 - 2:38:54)

Was that we should attain immortality as he did. He was the way-shower. He was the example.

Anything that we should try to do with respect to him and his teachings it is to emulate Jesus. To believe as Jesus believed. Not to believe in him and say, yeah, yeah.

But to believe as he taught we should believe.

[Speaker 2] (2:38:57 - 2:38:59)

That we should turn the other cheek.

[Speaker 1] (2:39:01 - 2:39:14)

That greater things than these that he did, we should do. He said that. Greater things than these, we shall do.

Know ye not that ye are God.

[Speaker 2] (2:39:18 - 2:39:28)

So the Resurrection is the highest point in his teachings and points out what we should do.

[Speaker 1] (2:39:30 - 2:40:00)

We must learn at some time that we are immortal beings and until we do we keep coming back into the only hell there is, this earth living, again and again and again until we achieve our immortality. Achieving immortality is consciously leaving your body when you're through with it.

[Speaker 2] (2:40:02 - 2:41:17)

It is not being thrown out of your body by a disease or an accident or something like that. It's actually on your own wish under full consciousness you step right out of the body just as you would be stepping out of a heavy garment, a heavy overcoat. And of course in order to do that that's how much a body must mean to you.

It's like a garment you're wearing and someday when you see the truth that garment is almost like a straitjacket because it's so confined so limited in our actions and movements that when you see it from a higher point of view it is very much a straitjacket and luckily so because sooner or later it causes us to want to move out of it into a much greater freedom.

[Speaker 1] (2:41:25 - 2:41:48)

So the example that Jesus set was to learn how to become immortal, to get free of all the physical limitations and that means getting free of the limitations of food and air also.

[Speaker 2] (2:41:52 - 2:42:04)

If we accept these things as being impossible they remain impossible until we get rid of the concept that they are impossible.

[Speaker 1] (2:42:06 - 2:42:14)

In reality they are far easier than eating and breathing. It's much easier to live without needing air or food.

[Speaker 2] (2:42:14 - 2:43:27)

I guess we all know the difficulty of needing food with our diets and our digestion and indigestion and all the problems that go with it. Taking our energy directly there's no problem. You never get a bad stomach using prana.

So it's a wonderful day when we celebrate the resurrection. If people have any questions on Jesus, his teachings, the meaning of his life and so forth if I could I'd be very happy to answer them. I'd rather you ask questions so we can get more direct to what you want.

[Speaker 1] (2:43:46 - 2:44:04)

I very strongly believe he never said it. That Christ and even Jesus could not say my God, my God in the white house out for a second. Especially when he's going through the crucifixion and the resurrection.

[Speaker 2] (2:44:10 - 2:44:58)

And I believe there are others who think that way that what he really said was he was calling for a life and the word is very similar God and the name. It really, really means God. Any name without image is a God name.

I don't believe he said it. I don't believe he could say it. Has anyone studied the evolution of our Bible?

Have you studied the way our Bible came about?

[Speaker 1] (2:45:01 - 2:45:06)

We hit one point where they just had a bunch of manuscripts and they just at random flung together.

[Speaker 2] (2:45:10 - 2:46:08)

It went through a long period of having to be put out underground. If you were caught with a Bible you would have lost your life. Things were coded so as not to get into trouble with the authorities.

And never decoded like the chapter on Revelation. Which is really the most important

chapter in the Bible because Genesis is the descent of God's man down into human man. And Revelation is the ascent of human man back into God and then back to God.

So there are mistakes in the Bible.

[Speaker 1] (2:46:08 - 2:46:33)

And yet many people say it's the last word of God. They don't know that it's the last word of the men who were putting it together and interpreting it. There are too many people in our question accept that our Bible is the last word of God.

[Speaker 2] (2:46:34 - 2:46:38)

But really I agree with them and it should be the last word and not the first.

[Speaker 1] (2:46:43 - 2:46:48)

Because if you read it it just doesn't make sense.

[Speaker 2] (2:46:49 - 2:47:15)

The majority of it. And to put up God the highest intelligence with the intelligence of the words of that Bible is a terrible insult to God. And if you don't believe me, open the Bible and read it.

Read it like you would any ordinary story or book. And you'll see it doesn't make sense.

[Speaker 1] (2:47:16 - 2:47:29)

And that's why our, and this is quote, one sentence from one chapter and another sentence from over here and another sentence from way over there. It's just not logical if you go through it.

[Speaker 2] (2:47:34 - 2:47:53)

But there are mistakes in the Bible and I feel sure that Jesus never said that. I think another thing that is very badly played up is the crucifixion.

[Speaker 1] (2:47:58 - 2:48:05)

If you go in the chapel of the Holy Cross you see a horrible Jesus on the cross there.

[Speaker 2] (2:48:05 - 2:48:09)

You know, blood, thorns. That's not God.

[Speaker 1] (2:48:14 - 2:48:23)

Even when Jesus would be on the cross he would be in a very high state of bliss.

[Speaker 2] (2:48:29 - 2:48:36)

And the worst thing of it is they do not play up the resurrection. They play up the crucifixion. Why?

[Speaker 1] (2:48:37 - 2:49:00)

In our relatively low period on this planet that we've been in for the past 2,000 years man being in a low state of consciousness loved blood and killing. So they have Jesus pictured that way instead of that radiant, brilliant resurrected Christ.

[Speaker 2] (2:49:00 - 2:49:49)

I think it's these awful reproductions that are in accordance with man's consciousness not the consciousness of Jesus. That's why you didn't have any questions. When you get up there, there are none.

They're all torn down. I didn't think you'd be worrying about this.

[Speaker 1] (2:49:54 - 2:50:26)

It's a nice book to read. Did you read it? I feel that it's a book that came through mediumship.

If you investigate things that come through that way there's some accuracy in them and there's also some inaccuracy in them. We just don't know.

[Speaker 2] (2:50:33 - 2:51:40)

But it reads better than our Bible does. It's an inspiring book, isn't it? Oh, God, it's the best religion is to know the truth and the truth shall make you free.

And the best religion is to go free. And it touched me on the place of Jesus and the with the SRF gurus.

[Speaker 1] (2:51:56 - 2:52:19)

The spiritual guidance of this planet is a very well organized thing because it's run by the very best men on our planet. The higher the spiritual spirituality of a being the greater the wisdom the greater the intelligence.

[Speaker 2] (2:52:22 - 2:52:29)

So the top spiritual men are very well organized and very knowing men.

[Speaker 1] (2:52:33 - 2:52:47)

Our knowledge and our history is very fragmented from I guess 3000 B.C. on. We can say before that man was caveman.

[Speaker 2] (2:52:51 - 2:52:59)

And all this isn't so. There is a spiritual direction of this planet.

[Speaker 1] (2:53:00 - 2:53:09)

There is one mind guiding this planet. There is one mind guiding our solar system.

[Speaker 2] (2:53:10 - 2:53:18)

And there is a mind above that guiding the spiritual evolution of our small universe.

[Speaker 1] (2:53:19 - 2:53:33)

And there is another mind above that guiding the larger universe. And there is a mind above that guiding the evolution of the omniverse. This is an omniverse.

It goes from infinity to infinity.

[Speaker 2] (2:53:33 - 2:54:29)

But there is an intelligence a mind guiding the spiritual direction which is the real direction which is the real evolution of every planet. And so the direction of this planet is very singular. There is one mind up there guiding it.

And those who are under him are all one group. And they don't say my religion is right and your religion is wrong. Then what religion does God have?

Anybody know? We can all join that religion whatever it is. God doesn't have religion.

God has people.

[Speaker 1] (2:54:31 - 2:55:07)

And every person is a child of God. So the group at the top are all very united and singular in direction. However they try to come down to meet the acceptance levels of some of us.

If we divide ourselves up into say Hindus on one side and Christians on the other side so they gotta send out two leaders. One for the Hindus and one for the Christians. If there's others, they'll send out a third and a fourth.

[Speaker 2] (2:55:09 - 2:55:12)

But the top group is all united.

[Speaker 1] (2:55:15 - 2:55:38)

Jesus, Raghunanda, Rishikesh, and the others have been coming back again and again to help in the spiritual evolution of this planet. And as far as they're concerned they're one group who know each other and work together.

[Speaker 2] (2:55:43 - 2:56:33)

And I'm convinced that this group of Jesus, Babaji, Hari Mahasaya, Yudhisthira, and Yogananda are the top leaders in the spiritual evolution of this planet. And if they are working together in a very unified plan, which I'm also convinced will become known in another 25-30 years when the Earth starts really being guided by a spiritual direction rather than a monetary direction. Even though down the path we worship materiality.

[Speaker 1] (2:56:37 - 2:56:47)

And if we didn't worship materiality as much as we do we would get our spiritual diploma.

[Speaker 2] (2:56:48 - 2:56:58)

We would get our resurrection. The only thing that stops us is that we worship materiality more than we worship spirituality.

[Speaker 1] (2:57:02 - 2:58:44)

But when you get to the place where you want the spiritual as much as equally as much as you want the material you'll get the spiritual. Because that spiritual direction is always in you. This is what you're really driving for.

You call it happiness. And when you consciously want the spiritual as much as you want the material that inner drive which is in the spiritual direction only puts the weight on the spiritual side and you'll zoom up. These men are a united group.

They see the world as a unit and are guiding it to the best abilities that the world will take from them. None of them are dead. They're far more alive now than they were when they were limited to a physical body.

Any one of them could use a physical body if they wanted to and probably would use it much more than they do if it wouldn't scare us to death.

[Speaker 2] (2:58:46 - 2:58:52)

But most of us would be terribly frightened if they appeared to us in a physical body and began talking to us.

[Speaker 1] (2:58:55 - 2:59:08)

Most of us would be in a state of shock. And being frightened we would be unable to receive the spiritual message that they would have for us.

[Speaker 2] (2:59:11 - 2:59:22)

And if you ever have a vision of the Master and you want to know whether it was true or not, you can tell whether it was so simply by this point.

[Speaker 1] (2:59:24 - 2:59:53)

They never leave you the same. They first lift you sky high and then feed you with material... material that does is a bad word.

With a spiritual knowledge that gives you a realization that lifts you to a higher state than you were in before.

[Speaker 2] (2:59:55 - 3:00:40)

And that's a simple test as to whether you had a vision of a real Master. You've been raised spiritually with their help. They would never come in to socialize.

They would come in only to help us grow spiritually. Did I answer the question? There's a lot of other things thrown in.

They are a group. They have been together before this present era. They're working together in this era and they'll be working together in the next era.

[Speaker 9] (3:00:41 - 3:00:45)

Well, he's the leader.

[Speaker 8] (3:00:46 - 3:00:48)

Everybody will know.

[Speaker 2] (3:00:50 - 3:01:02)

Hang around for two thousand and you'll know. You'll know. You won't have to listen to me.

I'd better know him.

[Speaker 1] (3:01:17 - 3:01:52)

The second coming of the Christ is the coming of the Christ. His second name was not Christ. I don't know what it was, but I imagine it would be Son of Joseph.

Any more than your name is Miss. The word Christ is a title. So the second coming of the

Christ is really the time that we become a Christ.

[Speaker 2] (3:01:54 - 3:01:57)

When we awaken to our Christhood.

[Speaker 1] (3:02:02 - 3:02:41)

I do not believe that Jesus coming back in a body and saying, come on gang, we're off to the top. He would if he could do it, but he cannot make us be a Christ. We have to do it for ourselves.

Fortunately he could make us a Christ. Someone else can make us an unchrist. But when we do it, it's there forever.

[Speaker 2] (3:02:50 - 3:02:52)

That would throw me into a controversy.

[Speaker 1] (3:02:59 - 3:03:09)

I believe it's Krishna. Jesus is working hand in hand with him.

[Speaker 2] (3:03:20 - 3:03:22)

You can believe whatever you want.

[Speaker 1] (3:03:30 - 3:03:42)

It's all the same for us. Different tags on it. Jesus, Krishna, Buddha, Mohammed.

[Speaker 2] (3:03:42 - 3:03:47)

When you see the truth, there's just one.

[Speaker 1] (3:03:51 - 3:04:35)

There's only one being there. And the I of you is it. Just as Jesus or Krishna is it.

You are exactly co-equal in that top state. There's only one. We are it.

Living under an illusion that we are separate from it and from each other. But when you see the truth, you see a singular oneness. That the God of the universe is the I that I am.

And that you are me and everyone is everyone else.

[Speaker 2] (3:04:39 - 3:04:43)

But we have to remove the illusion of separateness.

[Speaker 1] (3:04:45 - 3:04:52)

And this you must do to get your Christ.

[Speaker 2] (3:05:12 - 3:05:18)

Through their eyes they all see themselves as the same self.

[Speaker 1] (3:05:18 - 3:06:50)

He would never speak of himself as I or me because of that. And because there are so many different natures of people, we need different natures of teaching. His specialty was self-inquiry which is really the very highest of all teaching because in the end everyone has to get the answer to, what am I?

But it's so high I have yet to meet the first person who was successful with it. How long should it take one to discover himself? A second?

A week? A month? A year?

Successfully using self-inquiry should take a month or two. And how many people have succeeded? Therefore his teachings are for the few.

The very few. The fewest. And you can diagnose the Yamaic Buddhism way which is the intellect way which is the next highest fastest, deepest way.

[Speaker 2] (3:06:52 - 3:07:02)

I thought I would classify the scientific method way of Raja Yoga of which Kriya Yoga is a refinement.

[Speaker 1] (3:07:05 - 3:07:11)

In fact you don't need any beliefs. You just do those eight steps and you're there.

[Speaker 2] (3:07:16 - 3:07:43)

And then the next fastest way would be love and devotion to God, which is the Christian way. And I guess the next way is Christian also, the service way. Doing selfless service with no interest in the fruits thereof.

[Speaker 1] (3:07:45 - 3:08:13)

That's two of which is all the way to the top if you'll give only selfless service. And those are the main avenues, the main natures of the teachings. And within them you get variation to the extremes.

[Speaker 2] (3:08:14 - 3:08:57)

The authors, Ramana Maharshi and Shankara Charya, it's down to love and devotion. There are many great ones. And different teachers are to suit different natures of teaching.

So the best teaching for one is a teaching that suits him best. One that he likes best is the best one. You can make it to any one of the paths if you would just go all the way on that path.

[Speaker 1] (3:09:02 - 3:09:40)

And the one that suits one best is the path he was on before this lifetime. He meets at this lifetime and it seems natural and easy and good to him because he was on it before. I'm not using the word he or your girl, because this is a dual society.

They have a word for miss and missus called MSS. How do you pronounce it? Miss?

But that's wrong too because it doesn't include the men.

[Speaker 2] (3:09:42 - 3:10:23)

So the mistress is mister. Or missus. Hmm?

The following session was recorded in July of 1973.

[Speaker 1] (3:10:25 - 3:14:07)

So all desire, all attachment is a painful thing. It's something I need and I feel that I can't have it and I want it. I think I need something or some person in order to make me happy.

The moment you let go of that, that agony is gone and you're happier. Because the unhappiness is caused by your wanting and your mind thinking I haven't got, how can I get? And the disturbance of your mind covers up this very happy being that you are.

Covers it up with a need. And then when you get say the fulfillment of that need, you only have a moment of pleasure shortly afterwards that same thing is there. So you can never ever satisfy any desire.

It's impossible to satisfy a desire. If you did, you'd never want it again. Right?

Any desire you satisfy, you never want it again. Right? So the fact that we want it again proves that we never satisfied it.

So you put yourself in a state of constant hunger for that's why I say it's an agony. And the only way to rid yourself of it is to let go of the wanting let go of the attachment for it. And when you do, you'll feel happier, freer, lighter.

Let go of all your attachments. You'll be so light you won't be able to stay on the ground. Really.

You have no more desire. Should you just put a mere thought in your mind, it would instantly materialize, whatever it is. Because within you is all power.

And it's covered over. This tremendous power behind us is covered over by our wants. If we're really miserly, the little things we want in this earth are nothingnesses.

If you let go of all the desire, suddenly you'll be in a place where you've reached the ultimate happiness. And should you want something, the moment you have the thought of it, it would appear. So the thing to do is try to let go of all desires.

All attachments, all aversions. And be free. Be happy and do whatever you want.

You can prove this to yourself by doing it. The more you let go of attachments, the happier you get.

[Speaker 11] (3:14:09 - 3:14:11)

And the easier it is to get things.

[Speaker 1] (3:14:42 - 3:21:42)

If you accept that you created it, I should ask you that question. But I'll answer it anyway. We started off in a state of all-knowingness, all power.

I started to play a game of limitation. Just to be slightly limited. And then let go of it and feel good.

And then we tried further limitation. More limitation. And then couldn't let go of it.

Because the limitation was bothering us. We pushed it to the unconscious subconscious mind. Anything we don't like, we push to the background in our mind.

Like right now you have so many thoughts going on in your mind that are operating in the body. They're protecting you from this. And all your desires are in your subconscious now.

They're not all expressing themselves, are they? They're all back there. Setting up this subconscious mechanism got us to a place where we lost sight of what we were doing.

And then we thought we were getting our joy from the things external to us. So we go for that more and more and more until you see what we have in the world today. Real mad situation where, in this country at least, everyone has everything.

They don't think so, but everyone has more than enough food, clothing. Even in the

poverty level they have more than enough food. When I say more than enough, I mean to satisfy their hunger.

And we were never so miserable as we are now. When we get far enough down where we can't take it anymore, then we start going back the other way. We start questioning, you know, what is this all about?

Why am I so miserable? Here I should be the happiest person in the world. Like you.

You should be the happiest person in the world. Why? You've got a nice family, nice friends.

You never have to worry about eating. You've got everything. Right?

So you should be the happiest person. But we're not. Why?

Because things will not give us the happiness. We lost sight of what happiness was. Happiness is our pure state of being, that's all.

We could just only be. You would be in the ultimate happiness. So we started out playing a game and we got caught up in a trap of thinking that happiness lies outside of ourselves.

And we went for it more and more and more until we're at wit's end right now. However, the suffering drives us back into the right direction, where we came from originally. When you suffer, you have to look for a way out of it.

But that's how we got caught up. It's just ignorance right now of what happiness is. Ignorance of what we really want.

That keeps us bogged down. But now that you know you can take the direction, you can drop all this silly looking for happiness outside of yourself. Dig for it within and you'll discover that that's right where it is.

And you'll be happy. Did I answer your question? Yes and no.

Because you don't remember having done what I said we did. If you remembered it you'd say, oh boy, this is ridiculous. I'm going right back to where I was and immediately it'd be there.

But we have so convinced ourselves that, you know, it's out there. And people and things that are happiness lies. And we're so convinced ourselves of that we don't want to let go of it.

Their beingness is not separate. Your mind is not really separate. All minds are locked in.

I can't think of you without you picking up a thought of it. But you'll throw it out as

quickly as I think of you. But minds are all connected.

But behind that our beingness is all just one beingness. It's like a vast ocean in which each drop says, I am separate from the next drop. We're all like these drops.

This thing, all these drops are separate. I'm saying, uh-uh, it's all one ocean. But the oneness is the beingness of us.

The is-ness, the life, the consciousness of us. That's all one. Appearing as many, falsely appearing as many.

And when you'll see the truth, you'll think everybody you see is your body just as much as that one is. But you'll see the oneness of it all. And so your point of view changes completely.

You don't see separateness anymore.

[Speaker 2] (3:21:44 - 3:21:55)

You'll just see yourself in everyone. But for that to make sense to you, you have to experience it.

[Speaker 1] (3:22:03 - 3:23:27)

To start the feeling? Yeah, turn your attention inward back on, what am I? The more you discover what you are, the more you'll discover that your beingness is the beingness of the universe.

That will unite you with the universe when you discover that. So you must turn your attention back in with the question, what am I? Assuming I am not this body, I am not this mind.

Who am I that has this body? Who has this mind? That's the answer to that.

Who are you who has that body? Who has that mind? By turning your attention inward, you have it in the right direction.

If you keep it there, you'll see the answer. And that's the only place you'll get it. You won't get it from a book.

You won't get it from listening to anyone. You'll get it only by turning your attention inward and discovering it for yourself. And when you do, you discover that you have no one, and that's the only thing that will ever convince you.

[Speaker 2] (3:23:35 - 3:23:37)

So, do it.

[Speaker 1] (3:23:37 - 3:25:34)

If you don't take this direction, you're guaranteed all the misery there is. Which is proven by everyone in the world. Everyone looking for happiness in the world is miserable.

Everyone's looking for happiness in pills. I don't mean both. Take the field of medicine.

A group of doctors got together and complained that they're dispensing just too much of medicine. And the reason for it is that the patients are demanding it. They think there's a medicine that will cure all their troubles.

They keep demanding it from the doctors, and the doctors know it won't do it. But the field of medicine points up how much we're looking for happiness externally to ourselves. To the degree we think some little chemical is going to give it to us.

And it doesn't. Then we get frustrated. Then we take the chemicals and knock us out.

Like alcohol or bituates or chemicals that will knock us out of our mind.

[Speaker 2] (3:25:35 - 3:25:35)

It's psychedelic.

[Speaker 1] (3:25:39 - 3:27:59)

I'm just pointing up how far we've gone to the extreme. And trying to find happiness external to ourselves, and we can't do it. So the world is getting to a point of crisis where they'll either have to go in the right direction, or it'll destroy itself.

But the world goes on. The fastest way is determined by how much you want your freedom, your happiness. If your wanting out is as strong as your wanting in this world, you'll quickly get out of it.

Your mind will quiet. So the key is the intensity of your desire for it. If your desire is strong enough, you can do the entire thing in one second.

If your desire for it is equal to your desire for happiness in the world, you'd get in a matter of months total quietness of mind. Because mind is just a mechanism of trying to get, setting up lack and trying to fulfill it. When you see what you are, when you see that you are the all, all thoughts drop away.

There's no need for anything in here at all.

[Speaker 2] (3:28:01 - 3:28:04)

So your mind is dropped.

[Speaker 1] (3:28:09 - 3:31:21)

You could drop it all at once. But the answer is wanting it more than you want the world. It's wanting it that does it.

That is the key. Now if you ask me how do you want it more? I can only say by wanting it more.

No one can turn your wand on for you. You have to do it. It helps when you accomplish something and begin to see that the this direction is correct.

You get more convinced then the added happiness should make you want it more and more and more. Although most people once they get an easier way of life, they quit. Then they want to use it in the world.

But wanting it is the key. The only reason why we have this world of misery is we want it. Saying we don't.

But we do. Because the mind is only creative. Whatever we experience is what we have wanted.

So maybe looking within yourself to discover that you want this thing might first help you to want to let go of it. We act as though we don't want it. Because most of our wants are subconscious.

So again, wanting it is the key. Touché. That's it.

If you really want it, you drop everything and go only for it. And you get it quickly. Very quickly.

I can show you the entire way. Just stay with that. If I really wanted it, I would drop everything and just only go for it.

[Speaker 2] (3:31:46 - 3:31:48)

There's a lot of degrees of it.

[Speaker 1] (3:31:49 - 3:32:28)

To the degree we free ourselves of our excessive limitations, to that degree we obtain our freedom. So you're as free as you have no desire. Theoretically it could be done in one second, because all the power of the universe is right within you.

[Speaker 2] (3:32:31 - 3:32:39)

If you would use it, you could do it in a second. How?

[Speaker 1] (3:32:44 - 3:41:10)

By letting go of this constant distraction of wanting things in the world. That's a twenty-six hour a day preoccupation, even when we're sleeping. All the time.

We're wanting this, wanting that. And what's wrong in our mind? We don't look at all these wants.

If it all came up at one time, I guess it would explode. It's really simple. And it's easy if we do it.

It's very easy if you do it. If you don't do it, it's impossible. The path is not hard.

It's either easy or impossible. You mean now with respect to what? It being impossible.

It's really very easy. It becomes impossible because our mind, every moment, is peppered with thoughts of the opposite. Of attachments, aversions, that we hold on to.

And every moment your mind is, you know, blah blah blah blah blah blah blah blah blah blah. All that noise is covering up you just simply being. Without all that attachment.

So, if you do it, if you drop all this unconscious garbage, it's easy when you do it. But if you don't do it, it's impossible. People say it's hard.

It's not hard. It's impossible. So again, it boils down to what we said before.

How much you want it. People say, yeah, oh, I want God. Oh, but my wife first and my job second and my children, second and my job third.

Then God. And those things just keep us away from it. And seeing that we are it.

Anyone who does what you said or drops everything and just goes for it, gets it very quickly. Weeks, maybe months. As a whole thing.

So just hold that. Maybe some week you'll do it. There won't be a weak moment.

This is why I stopped going around talking. It's easy. Anybody who wants it can get it.

I've given the direction again and again and again to so many people. And how many of them took it? How many of them went all the way?

The majority have made life easier. And then try to use it in the world and stay there. Instead of staying there, you know, if you're not going freer, you're going this way.

This is what happens to almost everyone. But they made me realize they don't want it. That I'm imposing when I keep pushing it on them, pushing it on them.

It's really an imposition. That's why you don't see me in California anymore. What's

wrong with it?

I've got no right to impose my ideas on people. Of course, anyone who wants it is all in black and white now. All you need is just one session to take you all the way.

One sentence in the verities can do it for you, too, if you get the full meaning of it and carry it through. So someday, sometime, someplace, every one of us finally make that decision. And we do it quickly.

Until that time we sort of play with it. Taking a tiny bit of it at a time. Tiny, tiny bits of it.

We keep taking it and taking it. We play around with that, taking bits of it until we finally decide what the hell with this. I'm going to do it and we do it.

We go free. But we must turn our direction away from looking for it out there in the world. We must turn the direction totally within and look for it there.

I feel like asking the questions now. Only one question I would ask. Why don't you do it?

It's so silly for an infinite being to heap upon himself or herself infinite trouble. It's so silly. Why not just be what you are and have the ultimate happiness?

[Speaker 2] (3:41:19 - 3:41:20)

I can answer for you.

[Speaker 1] (3:41:20 - 3:53:31)

The reason why you don't is you want the world more than you want to discover your lack of limitations. But everyone does it sometime or other because we're never satisfied until we go all the way. In the letter I wrote last time I made a statement that I would try to give you the key to maintaining a constant happiness so that you don't nose dive.

I was aware that several individuals were diving and not coming up. Which I guess is one of the reasons why I didn't get here. You see, when you're down and you think all things are terrible and you're frantic I couldn't communicate with you very easily.

Also if I came here and you got this lift and got out of it you would say that I did it which develops a dependency relationship which isn't good. You're infinite. You can do anything and everything you want.

You can have, be, or do whatever you will or desire. And when the disturbance lasts long enough you get fed up with it and you let it go anyway. Then you do it, see.

And it's much, much better when you do it and you don't need someone else to lean upon. But I kind of felt that what the group would like to know at that time was how to maintain this happiness. Why don't we have it all the time?

We should. And so I thought I'd try to give you the understanding or the key to the understanding that'll help you develop happiness that lasts. Alright, now this is the key.

When you understand or when you know what happiness is then you're able to establish happiness more and more until it's all the time. But the key is knowing what is this thing happiness. When you know what it is you look for it where it is rather than look for it where it isn't.

Looking for happiness where it isn't is what gives you misery. Looking for happiness where it isn't is what causes you to nosedive. Is there any question on that?

What I've said so far? The key is knowing what happiness is so that you can go directly for it. Not recognizing what happiness is makes it difficult to establish it permanently.

What is happiness? Well, to most people they call it pleasure and what it actually is is escape from pain. What most people call happiness today is their getting away from their pain.

Escape. Entertainment. They cannot stand being with themselves with their own thoughts.

They have to run to a movie, a nightclub, visit someone just to get some action going so that they are not alone with their own thoughts. When their mind is taken away from their own thoughts, they feel better and they call that happiness. All entertainment is actually that.

Although when you become free you can enjoy entertainment far more than before but you need none of it because you're happy. Now the happiness I'm going to talk about is not the escape from misery kind of happiness. It's the joy that results from being your real self.

The more we are our real self, the more joyous we feel. Now this joy is accomplished not by the thing or the person out there whom we associate with the joy but it's accomplished by satisfying the desire for or the thoughts wanting to acquire this person or thing. We quiet those thoughts and the quieter the mind is the more the self can shine forth.

But this is something you've got to see in your own mind that the quieter you get your mind, the more joyous you are, the happier you are. It's good to play with this. Experiment with it until you see it.

But whatever that joy was it always resulted in quieting of the mind and then you feel happy. Then you begin to let go of attaching that happiness to people and things. You begin to see that the joy really is only your very own self coming out more.

But then when you see what this happiness is, you're not going to look for it where it isn't. And you reach the place where you need no one and no thing to be happy. You just are happy all the time.

Any question on that? I guess intellectually it's seen by everyone whether you see it through your own mind's eye or not, you should have it at first intellectually then experiment with it. Test it out.

And you'll discover that this is so, that every time you feel happy, your mind is at ease. And that what you attributed to the person or thing outside of you was something going on within you, the quieting of your mind so that your real self could shine forth more. Then when you see this you won't bog down anymore because the moment you become unhappy you'll know just where to go to re-establish the happiness.

First recognizing that the happiness is not the self, the person or the thing, but the quieting of the thoughts, of desire for the person or thing, which allows you to just be more. When your mind is on things out there you're not being, you're involved with external. But I say the key is seeing just that point that your happiness is the quieting of your mind through the satisfying of desires which still thoughts for the thing.

When you actually see that in your own mind, you can do it directly. You can let go of those thoughts without achieving the person or the thing and immediately you're happy. But the overall thing is that you move toward happiness where it really is in you, not in the external.

And in that way you establish a state of happiness that is continuous. Again I say each one has to realize this for himself or herself. But when he or she does then happiness can be made permanent because then you look for happiness where it is and you stop looking for it where it isn't.

There is no happiness in people or things. Happiness is our basic nature. Happiness is our very beingness.

And when we are only being we are infinitely happy. When we are only being and nothing else, we are infinitely happy. It's knowing your infinite beingness that is eternal, it never changes, and that this whole world cannot touch you.

It's just a fiction, a dream, and you move through life with no attachments, no aversion. Then no one and no thing can disturb you. And you have this infinite peace and joy that's constant.

The only difference between a fully realized individual living in the world and one who is not is their attitude toward everything. Right. An unrealized person identifies with a single limited body-mind.

A realized person identifies with everything, every being, every atom.

[Speaker 5] (3:53:33 - 3:53:37)

Therefore, getting joy out of everything that happens.

[Speaker 1] (3:53:40 - 4:04:44)

No. Your very nature is joy. You don't get it out of everything that happens.

Your basic nature is unlimited joy. This is your natural state. Therefore, as long as you don't hinge it onto a person or a thing, it's there all the time.

But if you say, you can't have joy unless I do something, you limit your joy. The natural state is unlimited joy. This is the real natural state.

The natural state is being infinite. And we superimpose over that thing all these ideas of limitation, of needs, attachments, aversions, which block out this infinite joy that is natural. I thought maybe a summary of what we've been through, where we're going, and what there is at the end might be a good idea for the last talk of this series.

I really don't know how we started, at what point, but the way I like to look at it is that everyone is seeking happiness, full and complete with no taint of sorrow. That that happiness is our very own basic natural nature, which I call the Self, with a capital S. And because it's our basic natural nature, is the reason why everyone is seeking happiness.

And in the end, we see that happiness with a capital H, God with a capital G, turns out to be the same thing. The mistake we all make is that we look for this happiness in people and in things. And it is not in people or things.

The happiness or the pleasure that we feel is the eliminating of the pain of the desire for something. This desire is an original lack which we assumed. Being infinite beings, we never had any lack.

We assume this lack, we create a desire for it. When the desire is fulfilled, our thoughts stop. And when our mind is still, our basic nature, the Self, shines forth.

The little things I've been saying and trying to accomplish have been trying to get you to see this yourself. Nothing should be accepted that I say nor that anyone else says until you can prove it out for yourself. The uniqueness of this science, which is a science, someday you'll see it's the science of all sciences, is that this is a subjective science.

We have to seek it within. We can't put it out on a table in front of us and examine it. We can only examine it within our own mind, within our own being.

Also, the intellect does not avail it to us. The intellect can get us in the right direction to

find it. And the right direction is by stilling the mind and by experiencing this truth, this knowledge.

So, only by experience can we get to know this. It is good in our daily life to be not the doer. Be not the agent.

Just be the witness. It is not I but the Father who worketh through me attitude, which several in this group already have, is the main conduct of life that we should strive for. The more we become the witness in life, the more we become non-attached to the body, the more we become our real self.

So, there's two things I'm suggesting. One is the quest, who am I? And the second is in life itself be not the doer.

Be the witness. Let things happen. Allow it to be.

Because that's the way we are in the final top state. And the best behavior in life is that which is characteristic of the top state. There are many other things which I'm sure you're aware of, of humbleness and so forth, goodness, kindness, honesty.

All these things help. But the greatest aid is be not the doer. Be the witness.

Alright, now when the self of us presents itself to us, it's a tremendous experience. It's a very difficult one to contain. We feel as though we're going to burst.

Because we recognize our omnipotence, omniscience, and omnipresence. But just seeing it once doesn't establish us in that state. However, once experiencing it, you'll never let go until you reestablish it.

So you'll continue to try and we should continue to try to get back into that state. The next time, it'll last a bit longer. Third time, still longer.

Until finally, we are in it 24 hours a day. When we attain this top state, we are not zombies, but we are all-knowing, everywhere present, everything falling perfectly into line without us. We move in the world just like anyone else moves, but the difference is we see the world entirely different from the way everyone else sees it.

We see our body as our body, and we see every other body equally as our body. Every animal as we. Everything.

Now that seeing everything as I gives us that singular oneness throughout the universe which is called God or the Self. We see our own body moving through life almost like an automaton. We sort of let it go its way.

And since we are not that body, nothing that happens to that body can affect us. Even if we were crushed, disintegrated, it wouldn't mean a thing to us because we are fully

knowing that we are not that body. We know our eternal beingness.

So one who has attained the top state is difficult to distinguish from anyone else. He'll go through the same procedures of life, whatever he was doing before, he might continue to do. But his outlook on life is entirely different.

He's completely egoless. He has no concern for his own body. He is interested more in others than he is in himself.

He is interested in all humanity. Whatever he does has absolutely no ego motivation. His body will continue to live its normal span in the eyes of those who are not fully understanding and usually goes out the same way most bodies go out via so-called death and coffin.

But the one who was originally connected with that body never sees any of this death. He sees this entire world as an illusion that was created mentally just as we create seen cities and worlds in our night dreams and when we awaken we realize there never was such a thing. In the same way when we awaken from this waking state, we see that the whole thing was a dream and never really was.

That the only thing that ever was, was the absolute reality. Infinite, all perfect, all knowing, all powerful, omnipresent. Any questions on this?

[Speaker 4] (4:04:51 - 4:04:53)

Do not be the doer. Don't you plan?

[Speaker 1] (4:04:53 - 4:05:14)

Don't you do everything normally or sit back? No. The right way is not to plan because everything's perfect.

Let it happen. You'll be guided intuitively. Instead of planning up here.

At the right moment, from moment to moment, you will do the exactly right thing.

[Speaker 4] (4:05:16 - 4:05:32)

Perfectly. There is a situation where somebody might take a position of that kind when he hasn't really felt it and for example, he says, I'll just wait, I'll stay in bed until I'm moved. In the meantime, his money's been paid.

[Speaker 1] (4:05:33 - 4:06:34)

So, he'll have to move. If we assume that we are there and we are not, we are soon awakened to the fact that we are not there. Bob, I'm putting out the top state now, the perfect state where everything is in absolute harmony, every moment.

Then, you never think. Except this very moment. And at this very moment, you know from within just what is the right thing for you to do.

So, you're guided intuitively each and every moment. And everything falls perfectly into line. Alright, now, if you're not there, of course you have to think.

You have to plan. But this is the goal to strive for, the one that I'm speaking about. This is the top state.

You're there, you don't have to plan, you can instantly materialize a palace of gold.

[Speaker 4] (4:06:36 - 4:06:48)

Well, in practice, then, probably in the beginning, a combination of the two, where things go very easily and then sometimes you have a hump in which you plan. You plan it out, and then other things. I suppose that would be the practical development.

[Speaker 1] (4:06:49 - 4:07:14)

Use that which is available to you now. If we are in a thinking realm, of course, we have to think. But strive for this top realm.

And striving for it, we will sooner or later attain it.

[Speaker 5] (4:07:16 - 4:07:21)

Would that be the difference between doing by thought or doing by knowing?

[Speaker 1] (4:07:23 - 4:07:35)

Definitely, yes. In the top state, you do by knowing. You just know from moment to moment.

I know it. That's just the way it feels. There's no thinking to it.

I know it.

[Speaker 5] (4:07:39 - 4:08:09)

But we... I know from my own experience, I slip back and lay out a plan, but sometimes that plan comes very easily and quickly to me and other times I have to struggle like the devil to work it out step by step and I don't know what's going to happen. And other times I just lay out a plan and I know what's going to happen, but I still lay the plan out so I know what's going to happen and I just have no difficulty with it.

This is what happens to me.

[Speaker 1] (4:08:11 - 4:12:43)

The word know, as you use it, is the key. You know how that word feels when you say, I know it. There's no doubt.

Not one iota of doubt there. And it happens. That's the key.

That's the realm of knowingness. Make that all the time. Keep working for it until it comes.

The quickness in which we attain this is determined by the intensity of the desire for it. The more we desire this top state, the sooner it comes. Everyone makes it eventually.

I'm convinced the majority of people on Earth today will probably take two million years, even more. But any one of us who are consciously seeking the way out can do it this lifetime. The so-called grace of God is always there also.

All those who have made the top grade before us, with their consciousness of perfection being radiated to us, we have tremendous grace being actually pushed our way all the time. However, they have no right to impose themselves. We have to open ourselves to it in order to receive it.

We need this grace because of the state of affairs today, man is relatively low. We are very strongly convinced that we are a limited body and by long habit we are trying to hold on to it. So it's not easy to let go of this body.

And because of that, we need the grace of the great ones who in our eyes have passed on, but in their eyes they're still here. When we recognize that they're still here, we can see them and talk to them the way we talk to each other. Or if we accept them partially, we can talk to them in sort of a dream or a vision or see them in the way in which they're transparent, you can see through them.

But the way we meet with them is determined by our acceptance of them. If any one of us believed that we could go down to a restaurant here and have a cup of coffee with Jesus the way you believe you could do it with me, if you had that much acceptance, then you could do it. Now some of us know that he came into this room several times.

He gave a sign proportionate to our degree of acceptance. If he were to suddenly appear in the room, it would be too much for most of us to accept. Therefore he doesn't.

But the way he comes to us is determined by our acceptance of him. He gave signs here. He gave signs to some people here, and I don't think they even recognize that he gave a sign.

But all the signs were not say like me touching you on the shoulder if I came over and touched you. It wasn't that way. But that's only because you can't accept that that could happen with him.

The point I'm trying to make now is that we should open ourselves to the help of the great masters. Jesus wants to see each and every one of us know our perfection. He can't force it upon us.

But his hand is always extended. It's good to keep this in mind. Then we open ourselves more to the help.

[Speaker 3] (4:12:45 - 4:12:47)

How do we request it?

[Speaker 1] (4:12:50 - 4:13:16)

We have to be accepting of Jesus as being alive just as much as we are. Capable of meeting with you the way we meet with you. Then it can happen.

We have to be open to the help. The help is always being sent to us.

[Speaker 3] (4:13:16 - 4:13:18)

Are there words to say about Jesus, Jerry?

[Speaker 1] (4:13:22 - 4:14:15)

Yes. But I can't give them to you. That's up to you.

I give you the general principle. Acceptance of him the way he is. Don't expect him to be not Christly.

Because he won't be that. However, he can appear as a very humble human being in form. Being omnipresent at any moment he can appear to anyone and speak with them.

[Speaker 9] (4:14:19 - 4:14:23)

He will be as Christ. It won't be in disguise. Will he be the beggar at the door?

[Speaker 1] (4:14:24 - 4:15:43)

No. The only disguise is the one that we put on him. He will never disguise himself.

He wants to be recognized as Christ. And when I use the word Christ I mean the principle Christ. That's not his name.

His name is Jesus the Christ. The man Jesus had the Christ consciousness. We have to accept him in his consciousness, which is extreme humility, simplicity no Hollywood glamour.

Is it divine humility? Yes. The greatest humility is through surrender.

Not I but thou. It is not I the father who worketh through me. Everything I do is God's work.

I am not doing it. It's surrender of the ego. The ego being the sense of individuality.

You've got to surrender yourself as an individual. And that's complete humility.

[Speaker 4] (4:15:55 - 4:16:14)

Surrender yourself as an individual? How about the other person? Does that matter?

I think we mentioned before the other person we recognize as ourselves and we're treated as though we're the same. Who is this other person and who am I? Why the humility when we have all power?

[Speaker 1] (4:16:15 - 4:18:02)

From where you stand now the other person should not concern you. The only thing that should concern us is what we do. It matters not what your attitude is toward me.

You could hate me with every cell in your body. But it's of extreme importance what my attitude is toward you. Why you're hating me?

I should love you fully and completely. Then you'll understand the answer to all questions. See when you separate and then ask what's up here it just doesn't fit.

But when we love and only love we are using the most formidable power in the universe. No one and no thing can harm us. We can never ever be hurt unhappy if we would only just love without any hate.

You can never be hurt when you love. Now this is in a sense that the love is full, complete. It's divine love.

It's just love with no, not one bit of hate in it. Turning the other cheek. Giving the pants to Max.

Loving your enemy. That's the kind of love it takes. And that's the way we all are naturally before we distorted this thing.

[Speaker 3] (4:18:03 - 4:18:05)

Love is understanding.

[Speaker 1] (4:18:07 - 4:18:54)

When you love you understand the other one fully. It's understanding. Identifying with the other one.

Being the other one. Coming down a step it's wanting the other one to have what the other one wants. Loving the other one the way the other one is.

In reality we have only one enemy that's our self. No one can do anything to us. No one can do anything for us.

Someday you'll see this later. We in our consciousness determine everything that happens to us.

[Speaker 4] (4:18:57 - 4:18:59)

That's our idea of ourselves.

[Speaker 1] (4:19:04 - 4:19:09)

Which could be made better. Yes?

[Speaker 7] (4:19:10 - 4:19:36)

When you say understanding do you mean understanding in a logical sense of understanding the things that need them? Or do you mean understanding in an acceptance of them without question of the reasons they're doing things as good or bad, just acceptance of whatever they are in an entirety?

[Speaker 1] (4:19:36 - 4:32:05)

It's acceptance in an entirety but the real understanding requires knowledge of what the universe and the world is. When we see someone doing wrong we have to know that this is a God being misguided. He's looking for God in the wrong place when he's doing wrong.

Am I making sense? Yes. That's the understanding.

He's looking for happiness the way he sees it. Even a Hitler in his mind is doing right and therefore should not be hated but should be loved, wanting him to be what his real basic nature is. Now this doesn't mean approving of his program, it doesn't.

But whether we approve or not of his program loving and hating are two different things than approving of a program. So we love everyone see them as misguided beings and forgive them for they know not what they do. They're like children, misguided.

Returning to the right remembrance of who and what we are requires only letting go of the limitations. Now every limitation starts from the sense of egoity. The sense of ego is a sense that I am separate from the all.

And the moment I say I am separate from the all that creates a certain amount of lack. It takes me out of the infinity and puts me in a situation where there's something other

than I something I need. So to return to this infinite being that we really are always was and always will be we need to let go of the sense of egoity.

We need to let go of the ego. There is no growing into the perfection because the perfection is always perfect. We cannot grow into realization.

Each and everyone is fully realized here and now. What appears as growth is the letting go of the concepts to the contrary. It is the letting go of the ego.

So letting go of ego is the only way the fastest way to return to the right remembrance of who and what we are. The first by word I gave was as you see the world so are you. This can be used to gain full realization.

If we keep looking at everything we see and looking to see that what we are seeing is just right in our own mind. It's the only place we can see anything. That what we are seeing out there is our own mind.

And when we see that we move in the right direction. I believe the second thing was all happiness has its source in the self with a capital S. All misery has its source in the ego.

So that in the world whenever we feel happy if we will trace the source of it we will find it's just our very own beingness that we are feeling and calling happiness. If we trace the source of the misery we will always find an ego frustration. By using that we can gain full realization and that can be used also everyday all day.

Trace the source of happiness we discover that it is our very own self. Trace the source of misery we discover it's just an ego frustration. Then the third one was think what you want and that is all you will get.

Or think only what you want and that is only what you will get. By using this everyday all day we can also move closer and closer to realization and eventually attain it. So that brings us up to date now and tonight I'm going to offer this.

Let not your happiness depend upon things. Anytime we attribute any happiness to a thing we are blindly attributing the happiness to it. The actual happiness does not come from the thing.

It comes only from quieting of the thoughts which when quieted we more feel our very own self and we are happier. Discover this for yourself use it and let not your happiness depend upon things. Now this leads into another root called desire.

Desire could be called our public enemy number one. It is only desire that leads us into all our troubles all our miseries. There is no joy so great as the as the state of desirelessness.

If you will ever taste that state but once you will always strive to let go of desire. There is

nothing so joyful, nothing so freeing as the desirelessness state. It is only desire for this what will is really an appearance this world that keeps us in this world.

When we have let go of every last desire we free ourselves from all the limitations. We free ourselves from this world. So let not your happiness be attributed to things.

When you feel happy dwell in that happiness and you will see it is not in the thing it is right in you. Now a corollary to that would be let not your happiness depend upon people. When we say people make us happy it is the same as saying things make us happy.

A particular person satisfies a desire which desire made us unhappy in the first place and when the desire is satisfied the mind is quiet and the inner real self just beams and expresses and is more so. We just reflect the inner self more so whenever we quiet our mind. So those are two powerful things that we could use to gain realization.

Let not our happiness depend upon things nor people. When we see that we are doing that we should try to let go of it. We should try to see the source of the happiness.

By examining it we will learn that the happiness is not in the thing, is not in the person that the happiness is in us that the happiness is our natural state which we let go of claiming we lack something and therefore must desire it. Now this will never be known until you do it but I say if you will try it, if you will do it you will discover a happiness beyond anything you ever dreamed of. Strive for the desirelessness state.

Strive to let go of all attachments and aversions to things and to people. Reach the state of equanimity. Are there any questions on this now?

[Speaker 10] (4:32:08 - 4:32:29)

Yes, I have one. I find a slight aversion arising in my mind towards a young girl I know. Spiritual inspiring and I am surprised at my feeling I don't like her.

I get that feeling. How would you face that?

[Speaker 1] (4:32:29 - 4:32:37)

I would look in me to see just that quality that I don't like in her. I'd look for that quality in her.

[Speaker 9] (4:32:37 - 4:32:38)

It has to be.

[Speaker 1] (4:32:39 - 4:33:14)

You couldn't see it in another one unless it existed in you. You just couldn't see it in

another one. This is quite shocking at first but if you go into it you'll discover that it's so.

And this was number one. As you see the world, so are you. What we see in others exists in ourselves.

So you make the effort, you try.

[Speaker 10] (4:33:15 - 4:33:23)

How would you approach finding out in yourself?

[Speaker 1] (4:33:24 - 4:33:31)

You take the attention and you turn it in this way. Well, I don't like her because she talks too much.

[Speaker 10] (4:33:33 - 4:33:34)

She doesn't talk at all.

[Speaker 1] (4:33:39 - 4:33:41)

Well, then I say, well, do I talk?

[Speaker 10] (4:33:42 - 4:33:47)

I don't even say hi. She doesn't say hi.

[Speaker 1] (4:33:48 - 4:34:03)

Well, anyway, the method is to go within and stick with it until you see this quality within you. When you see it, you automatically let go of it. Then you won't see it in her.

It won't bother you.

[Speaker 10] (4:34:06 - 4:34:30)

I know that it has to be within since this class has been going on. I realized that when that arose and I knew that it had to be because she doesn't give me anything to hang on that I can see. And so I don't know.

But you just turn the focus within when the feeling arises.

[Speaker 1] (4:34:37 - 4:41:51)

There's one thing I didn't say in the review, and that is if we hope to get realization, if we want full liberation, this path must be a full time subject. It cannot be once a week or once in the morning and once at night. It must be every day, all day.

And it can be so. And it should be so. And that's why I give out these methods that could be used by anyone every day, all day.

And all these methods are different ways of discovering and letting go of our ego tendencies. And when we start some of us think that all we need to do is do this for a few days or a few weeks and that all the ego should be gone. But we soon discover that there's an awful lot of ego that has been stored up over the centuries or millenniums actually.

That the ego does not die easily nor quickly. So do not become discouraged if you see that the ego doesn't drop away quickly. Also, let me warn you that as you let go of ego, greater amounts of it come up for dumping, for letting go.

The more we let go of it, the more we are capable of facing it. And therefore unconsciously we present more ego to ourselves. So sometimes at the beginning it seems as though the ego is getting stronger.

It's not getting stronger, it was always there otherwise it couldn't come up now. But because we are growing we can face more of it. And this process must be kept up until there is no more ego.

And that place where there is no more ego, there we find God. There we find our very own self. And I repeat, in order to do this, it must be a full-time occupation.

And it can go on no matter what work we are doing. In the background we can always have this subject sort of in the back of our mind always seeking Who am I? What am I?

Always using some method or other. What happens if we don't use this method? We are going along with the delusion.

We are going along with the ego play and strengthening it. Anyone who is not growing is going the other way. Any time during the day that we are not on this subject we are going the other way.

And we cannot make the goal if we spend 3-4 hours a day on the subject and 20 hours a day on the ego. What we gain in the 3-4 hours we more than lose in the 20 hours. So if we want realization and there isn't anyone who cannot get it this lifetime we must make it full-time.

When we do it becomes easier as time goes on. We develop the habit of looking for and letting go of the ego. It gets to be a joy because every time we let go of a bit of ego we are a bit happier.

Our world becomes a much nicer place. Our miseries get less. And it's more noticeable during the low points that our bottoms just don't go down as far as they used to before.

And if you want to check your growth, check it on your low points. And someday that low point is up in the realm of happiness. So when you go down you go down to happiness and when you move up you move up into the so-called ecstasies.

Then you're what I call over the hump. No one has to tell you to follow this path when you get that far. You know without question that this is the way.

This is the happiness that you had always been seeking. This is everything that everyone is seeking but some of us some of them are seeking it in the wrong direction. But now that we have found the right direction we never let go of it.

So every time we let go of a bit of ego we let go of a bit of unhappiness. And bit by bit every day all day continuing this process you will discover relatively rapid results. And letting go of ego is the way to all this.

[Speaker 7] (4:41:55 - 4:42:20)

He must say a most effective way to handle pain. Of course I realize the ultimate maturity of an individual would be such that he wouldn't have pain but let's say that we're in the stage where we have to.

[Speaker 1] (4:42:20 - 4:42:56)

The best way you possibly can. You can take it, if I take it from the bottom up if the only way you can do it through if the only means you want to do it through is the material it's aspirin and drugs. If you're able to handle it mentally you can offset it in many ways.

One simple way is to feel it.

[Speaker 7] (4:42:58 - 4:43:07)

I don't know, my wife had mentioned you had said that and I had delved into it and there was one something I didn't really understand.

[Speaker 1] (4:43:09 - 4:44:30)

Well this goes into what is pain. Pain is an alarm in a certain part of the body that there's a danger there and if we mentally recognize the alarm, the pain it turns off. But because of a long time habit of trying to run away from pain we mentally try to flee from the pain, to get away from it and the alarm stays on and the pain stays on.

You watch animals, they don't suffer the way we do. If something hurts them they'll feel it and the pain goes. We can do the very same thing.

Another way of putting it might be like face the pain or No, this has nothing to do with realization, this is a very down to earth practical method of I mean you're realizing pain.

You're making it real?

[Speaker 7] (4:44:30 - 4:44:31)

Yeah.

[Speaker 1] (4:44:31 - 4:49:13)

You're making it more real when you're trying to run away from it. Wow. Like a big bear chasing you when you're trying to run from it.

Most of us don't see this point that when we have pain we're always trying to get away from it we don't want to recognize it and therefore the alarm stays on. Now it's difficult for most people to face the pain because by habit they're used to running away from it mentally. So I suggest to them that they make it hurt more.

If I had a pain in my finger, if I wanted to make it hurt more, I really couldn't but what I'd do is I would go into it and feel it and the moment you feel it, it disappears. Just try it. Now that's a very simple practical way to alleviate pain.

Coming up higher be not the body. If you're capable of doing that saying I am not the body what was a severe pain becomes a very dull pain in a distance way down there in that body and you can function as though there's no pain there. It doesn't bother you anymore.

You let the body go its way so to speak. So by being not the body you step away from pain. If you can be not the body you can let a doctor operate on your body and you wouldn't feel it.

That's to the extreme. Higher way is to see only the perfection. Where there's perfection there is no pain.

There just isn't any. So there's various levels at which we can approach pain. But try that feel the pain method.

You'll see it's a simple easy way once you catch on to it. And then if there's a damaged part of the body it heals very quickly. The same day, overnight or very rapidly.

Just by feeling the pain. Because when you feel the pain you're recognizing the alarm and the body mechanics go to that point and start immediately repairing it. If you had pain now I could show you I think.

Do you have pain? What hurts? Can you show me just what part of the head?

Okay well feel it. Can you feel it? Alright now make it hurt more.

Does it hurt more? What's happened? Is it still there?

It's lighter? Make it hurt more. How is it now?

Not the same. You're taking the most difficult spot. The headache is the hardest thing to localize.

But it'll work on a headache. To try it out it's easier on a very painful part of the body, a finger or some limb. Try it out and when you can apply it there it'll be easier for you to apply it to the head.

And also when you're by yourself it's easier to do it than when you're in company with a lot of people. But I'll guarantee you that if you feel the pain it'll go away.

[Speaker 7] (4:49:15 - 4:49:19)

You're really recognizing the alarm that's set up there.

[Speaker 1] (4:49:30 - 4:49:35)

You permit the body mechanics to go to work to undo it.

[Speaker 8] (4:49:35 - 4:49:44)

Is there any way anyone else can help?

[Speaker 1] (4:49:46 - 4:49:49)

A doctor could give you...

[Speaker 8] (4:49:49 - 4:49:59)

I mean as far as someone who is not going to a doctor, say another member of the family or someone else would it be?

[Speaker 1] (4:50:01 - 4:50:32)

It's giving you something that'll take your mind off the pain. Right now if something very important in his life happened right now, more important than the headache, he'd forget about it entirely for the moment and he wouldn't have it. So if someone in the family comes and pulls you away from it or does something like that, you can forget it.

The moment you forget it, it's gone. You forget it by putting your mind onto the new thing that's coming into your mind.

[Speaker 8] (4:50:34 - 4:50:45)

Well, in the case of Marcel, in her case, he has a headache and she knows that aside from doing that would she just think of him being as being perfect?

[Speaker 1] (4:50:46 - 4:51:04)

Oh, the way we help another one is to know their perfection. And to the degree we know that they're perfect, to that degree we support them in the right direction. Yet they must take it.

We can only support them.

[Speaker 8] (4:51:06 - 4:51:11)

So if they don't go along, then actually they're putting up a barrier.

[Speaker 1] (4:51:13 - 4:51:18)

If they don't go along, that's their God-given free will.

[Speaker 9] (4:51:24 - 4:51:27)

Just the pain is in the mind. It's deeply in the mind, no?

[Speaker 11] (4:51:28 - 4:51:28)

Yes.

[Speaker 1] (4:51:28 - 4:51:46)

The only place we feel pain is in the mind. We think we feel it in the body, but we don't. The body doesn't feel anything.

The body's inert. The body's just matter. The pain we feel is in our mind.

It's all mental.

[Speaker 9] (4:51:50 - 4:51:52)

How could you get a cat to see you?

[Speaker 1] (4:51:55 - 4:52:36)

That's very difficult. And yet it isn't. You'd be surprised how children can accept these ideas much more easily than we grown-ups can, because they haven't been so thoroughly indoctrinated in the wrong direction as we have been.

The younger we are, the more easily we accept these ideas. So the way to do it is by teaching it to them. Treating them as an equal and talking to them as though they can understand this.

You'd be surprised how they'll pick it up.

[Speaker 8] (4:52:37 - 4:52:56)

Well, actually, many mothers are doing this in diverting children. If they have a... they run and they've got a...

they bump themselves or something, why they immediately... It's automatic to divert them to get them thinking of something else or doing something else and forget about the bump.

[Speaker 1] (4:52:57 - 4:53:10)

You can see it in children. Sometimes they get a terrible knock. I don't know what their playmates...

They're ready to cry and they look and then they forget about it and they go off playing. Whereas with the mothers around, sometimes you get a much different reaction.

[Speaker 8] (4:53:10 - 4:53:11)

Yeah, nobody's interested.

[Speaker 1] (4:53:14 - 4:53:59)

So you see how children can have pain one moment and let go of it the next moment. No. Rashes are not necessarily painful.

A rash over the body is due to a mental irritation that is superficial and it comes out on the skin. Mental irritations that are deep come out on the inner organs.

[Speaker 9] (4:53:59 - 4:54:07)

I wouldn't worry about it as much on the skin.

[Speaker 1] (4:54:09 - 4:54:55)

Right. Because the organs are much more vital than the skin. It's just an irritation.

It's a conflict between something unconscious and something conscious. And because half of it is unconscious, we can't see it and that conflict goes on and it's very annoying, irritating. And if we hold it, it'll come out in a rash on the skin.

This is why doctors can't do anything about it. The best of skin specialists will tell you this. They try this and they try that and sooner or later something seems to work.

Generally, it's time that does it.

[Speaker 8] (4:55:00 - 4:55:13)

But in the beginning, something like this, as far as the healing of oneself, does affirmation actually help in...

[Speaker 1] (4:55:14 - 4:56:06)

Yes, affirmation is good because you're putting in a thought that will demonstrate the positive. And the more you affirm, the more you'll accept it. The more you'll help undo the opposite.

If it's hard to affirm, it's even good to start with a denial. Deny what is, then affirm what you want. Just ugh and ooh.

[Speaker 9] (4:56:08 - 4:56:09)

Oh.

[Speaker 8] (4:56:12 - 4:56:14)

It'll make you remember her.

[Speaker 9] (4:56:17 - 4:56:21)

But you said that the conscious mind does not recognize the word not.

[Speaker 1] (4:56:23 - 4:56:50)

The mind... The mind thinks only in pictures. It doesn't think in words like not.

Whatever picture you hold in mind, you create. If I don't want bananas, I'm holding bananas in mind and I'll get it.

[Speaker 9] (4:56:52 - 4:56:54)

And how does the denial work?

[Speaker 1] (4:56:56 - 5:00:25)

To help you better affirm. I am not the body. I am the infinite self.

Because people are steeped in the negativity. And it's so real to them by denying it, it gives them an added push toward the affirmative. They should always be followed up by the affirmative.

Only denying would be holding on to it. This is why fear is such a bad thing. We hold in mind that which we fear and thereby create it.

Whatever you fear you'll bring upon yourself. Because the mind is only creative. What we hold in mind we create.

The mind thinks in pictures. People think it thinks in words. But whenever you say house, you don't see H-O-U-S-E.

You have a picture of a house. Or a man. It's a picture of a man, not the letters M-A-N.

And this is why people are able to talk telepathically to people who don't speak their own language. If we could speak telepathically and you knew only Greek and I knew only English, you would talk to me in Greek and I'd be picking up all your pictures. I would talk to you in English and you would pick up all my pictures.

And we could converse that way. It is simple. It's simple and everyone uses it.

But because we have talked ourselves out of the idea that we can talk telepathically, we think we can't. But we do read each other. Unconsciously we're always reading each other.

It's a natural ability. All beings have it. All animals have it.

They use it much more than we do. Animal knows your thinking and your feeling. Babies know it.

Only educated adults don't. You're educated out of it. But that is the absolute truth, that we are infinite beings.

And when we see the infinity within ourselves, we see that everyone is me. There's no more separation. But until you see it, it doesn't make sense.

And yet anyone here could get glimpses of it by getting the mind quiet enough, you'll see it. And you'll see that you are me.

[Speaker 7] (5:00:31 - 5:00:38)

These glimpses, do you say glimpses? Usually that's all they are, isn't it? Glimpses.

[Speaker 1] (5:00:39 - 5:00:40)

Not all.

[Speaker 7] (5:00:41 - 5:00:42)

Most of it.

[Speaker 1] (5:00:43 - 5:01:05)

It starts off that way. And as we stick to the path, these glimpses get longer and longer until they become fully established all the time. And that's the ultimate goal.

Never forgetting God. Never forgetting who we are.

[Speaker 8] (5:01:08 - 5:01:13)

Is it sometimes that we only get glimpses because we're afraid to go any further than the glimpses?

[Speaker 1] (5:01:15 - 5:01:53)

No. Because the ego takes over again. There's still a lot of ego left.

And then the moment we express as an ego, we have to let go of what we saw in order to be an ego, to be a limited being. So the moment we choose again to be a limited being, we don't see the limitless being that we are. Yet you haven't lost anything.

Because to get the glimpse in the first place, you had to let go of quite a lot of ego.

[Speaker 7] (5:01:55 - 5:02:20)

Seems like whenever I've gotten a glimpse of him in the state of not being unconscious, of not being asleep, not being exactly conscious either, some state in between and as soon as I've reached this conscious state, I don't disappear.

[Speaker 1] (5:02:21 - 5:02:45)

Yeah, this conscious state is a state of ignorance. And there's a state between sleep and waking where as we come out of the sleep state and before we identify with the waking world, we're the real self that we are. If you could stay there, you would be the God that you are.

[Speaker 7] (5:02:50 - 5:03:01)

Well, before I ever realized what was going on, I had a few of those glimpses but I never knew what they were. But it was complete joy to use them.

[Speaker 1] (5:03:01 - 5:04:03)

You can use them. You can use them to establish it more and more. You're not thinking in that state if you'll take a look at it.

You're not thinking. You're just being. It is in beingness that we are God.

And we can only be God. Before that happens, we say we have to get to know God. When we get to know God, we discover that we are God and that it was our pure, simple, unadulterated beingness, not being a body, but just being.

It's just pure beingness.

[Speaker 7] (5:04:08 - 5:04:11)

You're almost not aware of your body.

[Speaker 1] (5:04:12 - 5:04:15)

Right. You're not aware of your limitations.

[Speaker 7] (5:04:18 - 5:04:22)

Of what's recognizing your body is.

[Speaker 1] (5:04:22 - 5:04:26)

An extreme limitation. It's an extreme limitation.

[Speaker 9] (5:04:30 - 5:04:34)

How much of your conscious mind should you want to follow?

[Speaker 1] (5:04:36 - 5:04:36)

Follow?

[Speaker 9] (5:04:37 - 5:04:37)

Yeah.

[Speaker 1] (5:04:37 - 5:04:37)

None.

[Speaker 9] (5:04:38 - 5:04:39)

None?

[Speaker 1] (5:04:40 - 5:05:09)

Everything should be conscious. The unconscious mind is the automaton that we are. Someone says blue, we move this way.

Red, we move that way. Says a word we don't like, we feel bad. Says a word we like, we feel good.

That's all the unconscious operating in. We're like puppets when we follow the unconscious.

[Speaker 5] (5:05:11 - 5:05:12)

Are those the habit patterns?

[Speaker 1] (5:05:13 - 5:09:18)

Yes. All habit patterns are the unconscious mind. No one can be fully happy until he or she realizes that there are no limitations.

That this body is no limitation. Happiness is our basic nature. We becloud that basic nature with thoughts.

Thoughts of lack. Thoughts of want. When we want something our mind becomes active in trying to acquire that.

And we are unhappy because we lack something that we say we must have. So we create unhappiness through desire. All unhappiness starts with desire.

All trouble in this universe starts with desire. Because basically we are perfect, full, complete, whole. We need nothing until we artificially create needs.

And then become unhappy thinking how can we fulfill that need. All right, now after that artificial unhappiness is set into motion we call happiness undoing the unhappiness. That's what people consider happiness today.

Happiness is undoing the artificially created unhappiness. So we satisfy these thoughts of desire and momentarily we still the thinking. And when we still the thinking our natural infinite self is there all the time.

And feeling that we call that happiness. Happiness is nothing but feeling your real infinite self. That's all it is.

Thoughts take you away from it. You undo the thoughts you drop back to it. That's called happiness.

I know it was difficult for some who have not heard this before to get what I just said. Happiness is our basic nature. If we don't upset it we are infinitely happy all the time.

We have already upset it. We have created unhappiness. So that today we call happiness the undoing of the unhappiness.

Which is fulfilling desires which momentarily still the mind and when the mind is still we're in our natural state. And we say we are happy. I'll hit you on something that's kind of hard.

Free will. There is no such thing in life. Because life is already fully how do you set up a computer?

It's all set. Programmed. What we call life today is a complete programming.

[Speaker 10] (5:09:20 - 5:09:31)

Excuse me. Right then and now well what difference does it do to what we do or what we try if it's already programmed anyhow?

[Speaker 1] (5:09:32 - 5:09:35)

No difference except this. There is a free will.

[Speaker 10] (5:09:36 - 5:09:38)

You just said there was no such thing.

[Speaker 1] (5:09:38 - 5:09:41)

I said there's no such thing in life in our livingness.

[Speaker 10] (5:09:41 - 5:09:43)

All right but that's what we're most concerned with.

[Speaker 1] (5:09:44 - 5:10:00)

Well if you're concerned with that there is no free will. Aren't you concerned with our life and the life around us? The world around us?

The world we live in? The life we're living? If you want to be, yes.

[Speaker 10] (5:10:02 - 5:10:03)

Well what else is there?

[Speaker 1] (5:10:04 - 5:10:16)

There's a unlimited beingness. Which is what we're really concerned with. If not consciously, unconsciously.

We call it happiness.

[Speaker 10] (5:10:17 - 5:10:18)

In ourselves or what?

[Speaker 1] (5:10:21 - 5:11:31)

See you're assuming something and you want me to go along with you that everyone is looking for happiness in this world. It's impossible to find complete happiness in this world. No one can ever find complete happiness in this world.

In livingness. Because it isn't there. Now you're assuming that it is there.

I say no it isn't. I say the happiness that you're seeking is beyond the world of limitation. That life and livingness is all in the realm of limitation.

You will never be happy fully until you are completely unlimited. Am I making some sense now? So what you want to find is your complete unlimited beingness.

And that's not in life and livingness. It's beyond that.

[Speaker 10] (5:11:33 - 5:11:40)

Then there is no happiness then? For total happiness.

[Speaker 1] (5:11:40 - 5:12:28)

Total happiness is impossible in livingness of life. However, at any moment, anyone can be completely happy if he will see what the happiness is. That it's not in being a limited body but in being the unlimited self that we are.

That is the happiness complete. We cannot be a limited body and be fully happy. It will never work out.

You'll only be completely happy when you discover that you are unlimited. We're all looking for this freedom, this liberation.

[Speaker 8] (5:12:31 - 5:13:04)

It's not in things as we say them now. If I have a new dress I'll be happy or if I go to the dance I'll be happy. This is a fleeting thing.

There is nothing that, because two minutes from now we're there and we're unhappy. So it isn't in having a thing but it's in the realization within ourselves I'm not quite far enough I know that we are the all and need nothing because we have everything.

[Speaker 9] (5:13:09 - 5:13:29)

So if if we thought would we be satisfied to stay here and finish out the rest of our life and raise our kids or would we finish out this life or would we sit all in and want to leave?

[Speaker 11] (5:13:29 - 5:13:30)

If you did what?

[Speaker 9] (5:13:31 - 5:13:45)

If we became completely self-reliant would we be content to stay here and finish out the physical span of our life?

[Speaker 1] (5:13:45 - 5:16:11)

At first you would be fully satisfied in everything. you would do the same thing that you would have done before you became fully realized. You would do the same thing.

The difference would be your attitude toward everything. You would be extremely happy free unconcerned no fear and you would carry out just the same. The difference between a realized individual and a non-realized individual is basically this An unrealized individual says I am this body subject to everything that this body is subject to.

A realized individual says I am this body that body all bodies I am everything therefore subject to nothing. The body to a realized person the body is in me to an unrealized person he is in the body. A realized person will feel that the body is in him An unrealized person feels that he is in the body.

But to answer your first question you would carry through just the same. Your attitude toward everything would be different. You'd be just drunk with happiness all the time and do the same things.

Carrying that through since then unconsciously be aware of only good.

[Speaker 4] (5:16:12 - 5:16:15)

Our life would in acceptance be good.

[Speaker 1] (5:16:17 - 5:16:18)

You'd say everything is perfect.

[Speaker 5] (5:16:20 - 5:16:46)

That doesn't mean that your body evaporates or you scurry and hurry to another world. You live out your span here a fully realized person but in a sense of non-existence non-existence of fulfillment of your whole world. But that doesn't mean that you're going to leave your body and rush off and have a conference with God.

[Speaker 12] (5:16:51 - 5:17:00)

I thought I was thinking of those, right? But the chances are far the same. I didn't think of it.

Can't hide my imagination.

[Speaker 7] (5:17:02 - 5:17:04)

Just park your body at the curb and beg God.

[Speaker 10] (5:17:08 - 5:17:15)

Well, I would think you'd be content here then. I would think you'd Well, you're right.

[Speaker 1] (5:17:15 - 5:17:27)

In thinking the way you want to think but incorrect in what it would actually be. When you say, I would think this way that's your right.

[Speaker 8] (5:17:32 - 5:17:34)

I don't think that way.

[Speaker 1] (5:17:34 - 5:18:04)

I said you're fully satisfied. Realization is the fulfillment of all desire. But see, when you say, well, I think it would be this way I have to grant you your right to think the way you want.

The world doesn't disappear. It just looks very different to you.

[Speaker 4] (5:18:10 - 5:18:11)

Omnipresence.

[Speaker 1] (5:18:14 - 5:21:52)

Omnipresence is you wake up to the fact that you are everywhere present this moment. Throughout infinity. In that body, in this body, in all bodies, in bodies throughout the universe.

That you are present in every atom in this universe. You have to see it. The absolute truth is there is an infinite singular oneness throughout.

The final thing we see on this so-called path is there never was anything but I all alone. That's the final thing we see. There never was anything but I all alone.

That appeared as many. It was an appearance. It wasn't real.

Just like the moon on a placid lake is one. Disturb the lake and you'll see thousands of moons. The thousands is the illusion of many.

Actually there's only one behind it. So the final thing we see is that there never was anything but I all alone. This whole universe was created by me and was an illusion that the reality behind that universe was real.

That there never was anything but I. The universe doesn't look to a realized being the way it does to an unrealized being. A realized being sees a universal oneness throughout which he calls his very own self.

Or, if you want to use the word God, there's nothing but God. There's that one substance only, God. But to make it intimate there never was anything but I all alone.

The word I is the first word for God. It means I with nothing else connected. The moment we say I am something, that's a limitation.

Or I and something, that's duality. So the word I we discover in the end to be this God we have been seeking. Just I.

I, I, I. Only I is God. If we could be only I we would be the God that we are.

But we try to be something and impose limitation.

[Speaker 3] (5:21:59 - 5:22:08)

Knowing that all things come from one source. From the truth.

[Speaker 1] (5:22:12 - 5:22:12)

From infinity.

[Speaker 3] (5:22:12 - 5:22:27)

From infinity, all right. From the I am. All things we here are the orifice through which we look at the world.

[Speaker 11] (5:22:27 - 5:22:29)

The limitation.

[Speaker 3] (5:22:31 - 5:23:11)

I was trying to find out in my own mind why was the Rockefeller who could make all this money and the other end you know the natives who still exist. It boils down to again the mind the justification. It's like a rationalization.

All supplies here filtered through our mind. We get just exactly what we can justify.

[Speaker 1] (5:23:12 - 5:23:28)

What the mental image is comes out there. The Rockefellers have mental images of millions and billions. Most of us have it of hundreds of dollars.

[Speaker 3] (5:23:28 - 5:23:59)

And this is why I think you mentioned that in reality then if this being so then the work that we do out here, this life the rug this is a very weak rationalization for what in truth we get maybe by just a mental activity. We're making body work for something that the

mental activity is limiting to us.

[Speaker 1] (5:24:00 - 5:24:10)

This world is a rug and we're beating it. And some would think the harder we beat it the more we'll get out of that rug. Some think we don't have to beat it and it'll come out.

The Rockefellers don't think they have to beat it so hard.

[Speaker 3] (5:24:12 - 5:24:34)

And then this gets back I remember Bob saying how do you do it without working? Well, if we can expand our mind, this orifice through which we get the goodies then in truth if we can justify it in our own mind we can actually have it without working.

[Speaker 1] (5:24:34 - 5:25:01)

Whatever the mind is absolutely convinced of is immediately. You can materialize gold with the absolute conviction that you can. Complete conviction.

[Speaker 10] (5:25:07 - 5:25:12)

... ...

[Speaker 1] (5:25:17 - 5:25:24)

... Exactly as it does in dreams. Remember the dreams.

That's the way it should be in this life too.

[Speaker 8] (5:25:25 - 5:25:28)

... ...

[Speaker 1] (5:25:28 - 5:25:54)

It isn't because you think it isn't. See, in a dream if you dreamt I have to go to work to get some money to buy a coat. It would be that way in a dream.

But in a dream world you don't limit yourself so much. You want a coat? It's on you.

That same thing could be done in this life too.

[Speaker 7] (5:25:56 - 5:26:23)

A couple weeks ago we were discussing how people are seeking happiness in things. Location or people outside themselves. And the picture brought to mind of a little ass carrying a heavy load and he wouldn't go.

The dictionary said that they're determined patient little beasts for domestic use. Or not beasts, but little animals for domestic use.

[Speaker 1] (5:26:23 - 5:26:49)

So the picture came to mind of a fishing pole strapped across the little ass's back with a string on it and a carrot right in front of him. So the little ass pulled his heavy load to get the carrot, and it keeps eluding, so on the carrot we painted happiness, and whenever you seek happiness in the form of things, when you're as silly as a little ass trying to catch a carrot,

[Speaker 5] (5:26:50 - 5:26:58)

especially when it's trapped on your back in front of you, dang it, it's moving out, and it keeps going with you, the faster you go, the faster it is, that's all we've got to reach.

[Speaker 1] (5:27:11 - 5:32:17)

Harry, you're right if you think so, but a Rockefeller thinks Cadillac first, you don't have to go up step by step, start at the top, once you know how to do it, start at the top, if you dare, if you can create one penny, the method you use can create one million dollars, the same method, it's up here, so think big. If you don't like the world out there, change yourself, you change yourself and the world changes. I like the one we have today, because I think it's one that anyone can use without too much difficulty.

Change your consciousness is not easy for most people. Think only what you want is not easy for most people. I think the one we're on today is the easiest one so far, and it's one that everyone can use, every day.

And if we start today, we are starting with definite steps on the road to freedom. Doesn't it also give you a feeling of more freedom? It gives you also a feeling of mastership.

Instead of being an automaton, you are determining. That's wonderful. Why should we be efficient?

That's only a bondage. See, being efficient and being inefficient are both bondages. Be what you are, and you're free.

Both of them are habits, efficient or inefficient, and you see that they're both habits. Certain people like efficiency, some people don't. Both are equally victim to their habits of thought.

Some get ulcers, too. A better habit is a nicer bondage. Make it free.

Meditate with freedom. Get above the habit. If you're doing it as a habit, your progress will be very slow.

If you meditate on a decision to meditate, with a wish to meditate, not because it's a habit, but a choice to meditate, you'll go far deeper. If meditation is just a habit, you're bound by it.

[Speaker 7] (5:32:23 - 5:32:36)

...world where we have to hold a job, and the job requires efficiency, well, then we have to hold the job a certain way and have to do it that way.

[Speaker 1] (5:32:36 - 5:33:10)

Yeah, well, in that case, don't practice the opposite. There's other habits you could work on. I dare say you have thousands and thousands of habits.

But today we are over 90% propelled by our habits. So you don't have to take one particular habit that would work to your disadvantage. There are many, many others you could start with.

[Speaker 7] (5:33:12 - 5:33:14)

...that don't involve other people or other situations.

[Speaker 1] (5:33:14 - 5:33:38)

Right, I'm just going to say, or if you want to practice being not efficient, do it on your own. You don't necessarily have to choose that one. But Marita brought it out as, oh, that was the thing one should be.

And we shouldn't be anything but free.

[Speaker 7] (5:33:39 - 5:33:58)

Well, I think like some of the most sick people, I think, are those who are efficient. It's what we have nothing to do with other people, and a certain way we could change.

[Speaker 1] (5:33:59 - 5:34:53)

You see, freedom is a choice to do or not to do. It's not what we do, it's whether we have the choice to do it or not to do it. You're free of breath when you have a choice, but you may breathe all your lifetime and be free of breath if you have a choice not to.

It's not important what we do. It's important that we are free on that point. Do we have the freedom to be inefficient if we want to be?

Or do we, by compulsion, have to be efficient? See, the compulsion is the unfreedom. So freedom is the choice to do or not to do as you choose at the moment.

[Speaker 7] (5:34:54 - 5:35:12)

But the thing that seems to bother me, getting back to the job situation, is that you're on the job most of the day. There's where my problem lies. I don't feel free from the fight.

And I know this is wrong.

[Speaker 1] (5:35:15 - 5:35:25)

Well, the reason why you don't feel free on the job is not because of the job. It's because you're not free. Does that make sense?

[Speaker 7] (5:35:26 - 5:35:27)

Well, yes, I think you're right on that.

[Speaker 1] (5:35:27 - 5:36:21)

But there are a thousand, there are thousands of unfreedoms in the subconscious which give you that general feeling of unfreedom which you attach to the job. You'll feel that way no matter what you do, no matter what job you have. And if you go out and do nothing, you'll feel unfree.

Because it's not the job. It's what's down in the unconscious mind. We don't feel free there.

Are you a slave to reasonable? Did you see that point?

[Speaker 7] (5:36:21 - 5:36:25)

You've got to think of your freedom on the job.

[Speaker 1] (5:36:25 - 5:36:27)

Why can't you do a thing that's unreasonable?

[Speaker 7] (5:36:29 - 5:36:32)

Well, you're probably thinking you might lose your job.

[Speaker 1] (5:36:33 - 5:37:30)

If the boss asked you to do something that's unreasonable, you wouldn't lose your job. He's asking you to do it. You're carrying out his orders.

So I say, well, the fact that you don't want to do something unreasonable is because you think you should always do that which is reasonable. If you feel that way, I say that's a bondage. That's a compulsion.

You must do that which is reasonable. And men do that. Women don't.

Women work more on feelings. They don't have to work because it's reasonable. They don't have to do something because it's reasonable.

They do it because they feel they should do it. That's a big, big question.

[Speaker 7] (5:37:38 - 5:37:44)

Well, I'll answer it for you.

[Speaker 1] (5:37:46 - 5:38:07)

We were created in two natures. The logical nature that man has and the feeling, emotional nature that female has. And we have to transcend both.

Men have to become more like women and women more like men. And then transcending the whole thing.

[Speaker 8] (5:38:08 - 5:38:22)

No feeling about this, whether the boss tells you to do something, and if you do it, the boss will have to do it. And if you have no attachment...

[Speaker 1] (5:38:22 - 5:38:36)

If you're free, it doesn't matter what the boss tells you to do. If you're free, nobody's unreasonable, as that is. Right.

If you're free, no one's unreasonable.

[Speaker 7] (5:38:38 - 5:38:59)

I just recently started singing. I wanted to confirm. Seems like I was always fighting it.

One that wasn't necessary.

[Speaker 1] (5:39:03 - 5:39:05)

Then you can always let the boss have your way.

[Speaker 4] (5:39:15 - 5:39:23)

I feel the boss is fighting me. I myself am the boss fighting myself, aren't I? I'm fighting myself with the boss.

That is...

[Speaker 1] (5:39:23 - 5:47:15)

Right, no matter how ornery a boss is, if we have absolutely no fight in our heart toward him, he won't be that way for us. By turning inward, we begin to discover this great being that we are. And then when we discover that and we look outward, we see no difference.

There is no difference between in and out when we discover the truth. There's no difference between the spiritual and the material when we discover the absolute truth. It's all one and the same.

There's a total elimination of all differences. The top state is a state of non-difference. No differentiation.

But again, I repeat, the prime thing we could do is daily do something toward becoming freer, toward letting go of a bit of ego. Where the ego rises not, there is the infinite self. Anytime you're in a state where the ego rises not, what's there is the infinite, limitless, omniscient, omnipotent, omnipresent being that you are.

But daily we must begin to let go of this ego. Daily we should let go of habits. Daily we must become freer and freer.

Until we get to the point where we see these things, that we are this infinite being, and then in one lump sum we drop the whole thing. At first it's a chipping away, doing away with bit by bit, until we get a clear enough sight of who and what we are so that we use our will to drop the whole thing of limitations. And from that point on we are eternally free.

We start off by working out these things. Sometimes it's called working out karma. But actually it's impossible to work out karma.

It's impossible to work out things. We can only get freer and freer until we see that we are not subject to karma, that we are above karma, that we are above habits, that we are above thought and mind. And when our sight is that clear enough, we drop the mind completely, or we drop the habits, or the karma.

We disassociate from it completely, and are eternally free. I guess there's another most important point that should be added, that because we are in a very, very difficult era, that we need a superhuman effort to go all the way, and that in order to accomplish this superhuman effort we need a superhuman guide called a guru or a sadguru. We need a fully realized being to give us the assist and support in getting ourselves out of this delusion.

And if we want to make it this lifetime, it is most important to have a teacher. One who is fully realized. Now this teacher need not be in a physical body.

This teacher need not be limited by a physical body. And if we look to a fully realized

master like Christ, or any of the great Indian teachers, any one of them can take us all the way if we will take their direction. Going a step further than that, one of the prime teachings of the fully realized being called guru is to show us that the guru of all gurus is the inner self.

That it is the very I of us that is the teacher. That keeps us seeking this infinite self. That there isn't a being in existence who is not seeking this infinite self.

But they seek it through happiness in the world rather than seeking it through happiness by going within. But because this guru of all gurus, is right within us, it keeps us searching after the ultimate happiness. But when we become aware of the path, we are much more direct.

We learn that this happiness is not out there, but it is right within us. So, although we use these aids and they are very useful, we should hold on to the greatest of all aids, the guru. Well, if there are no more questions, I think we ought to have our usual 15-20 minute meditation.

[Speaker 4] (5:47:24 - 5:48:12)

May I ask one more question? If, for example, I wanted a home, there are two ways. There is one, you mentioned, to think of nothing but that home, living the home.

I suppose you would live in a home before the ideal home that I want to be, in a form that I want to be. And then there is another method that I am a little vague about. And that is, my home is really in awareness that I am absolutely comfortable.

Awareness that wherever I am is my home. Not omniscient. I am not present, is the word that I am trying to think of.

Therefore, wherever I am, I am absolutely comfortable. Right.

[Speaker 1] (5:48:12 - 5:48:21)

When we see the truth, we are at home, wherever we are. We are omnipresent.

[Speaker 4] (5:48:22 - 5:48:36)

These two wouldn't particularly conflict, excepting the ideal would be to always be at home. Is that right? Right.

And then, wouldn't that be really a shortcut to getting a home? It matters, in a way.

[Speaker 1] (5:48:36 - 5:49:14)

You have got it forever then. If you are always at home, you have got your home forever. Wherever you are, you are at home, and you are comfortable.

In fact, you are in perfect comfort. If you need a particular place, you are limited. If the universe is your home, you are not limited.

Anywhere where we happen to sit down, we should feel perfectly at home.

[Speaker 4] (5:49:17 - 5:49:49)

Well, then the thought that I need a home would be one that I would reject if I sensed, well, I have to have a limited home. And I would say, limited to what? Who am I and what am I?

Am I confined to this particular place? And I have to face it then, don't I? And get my freedom within my own consciousness.

The fact is, since I am not present, my real being is merely my thoughts, my consciousness, my awareness, my feelings. And stay there. This is a better way to find it.

Yes.

[Speaker 1] (5:49:50 - 5:50:09)

Now, if breath is a bad habit, and food also is, needing a house over you is even more so. When you are free, you don't have to live in a cave. You can live anywhere in the universe.

[Speaker 4] (5:50:11 - 5:50:23)

Certainly, the person who would try to get rid of breath before he learned to get rid of small habits would be quite a ridiculous person. I mean, you've got to take the beginning step.

[Speaker 1] (5:50:24 - 6:06:39)

Yes and no. If you think so, yes. If you think you can start at the top, you can.

Because you're in it right now. I thought tonight I might talk on the subject of love. Love is one word I seldom use, mainly because it's so misunderstood.

And I also believe that through this method of growing, or only through growth do we understand what love is. But by defining it, we just add some more words to the usual words, and it doesn't really convey the meaning of the word love. But love is an absolutely necessary ingredient on the path.

If we ever expect to get full realization, we must increase our love until it is complete. Now the love I talk about, of course, has nothing to do with sex. Sex is a body gratification.

However, we have confused it, most of us, very much with love. The majority of us still tie it in with love. Although, when you see what sex is, and what love is, you'll see that it's two different things.

They can be tied together, and they don't have to be. The love that we talk about here is the love of Jesus Christ. It's the love complete, which expressed in the extreme is love thy enemy.

I think the best definition of the word, as it seems to me, is love is a feelingness of givingness with no expectation of receiving for the giving. It's a very free giving, and it's an attitude that is constant. Love doesn't vary, at least the type of love we're talking about.

The amount we have, we apply to everyone. We love our family as much as we love strangers. This might sound odd, but this is the truth.

To the degree we're capable of loving strangers, to that degree we're capable of loving our family. The concept of possession is just the opposite of the meaning of love. In love there is never a holding on to, a fencing in, or anything like that.

Love has a sense of freeing the ones we love. When we are giving an attitude, we want the other one to have what the other one wants. I guess the best example of this type of love is the love of a mother for a child and sometimes a father.

A mother will sacrifice and give everything to the child without considering herself. There are many other definitions for love. I'm just trying to think what they are.

I think acceptance is a good word. When we love people, we accept them the way they are. If we love this world, we accept the world the way it is.

We don't try to change it. We let it be. We grant the world its beingness the same way we should grant every other person his or her beingness.

Let them be the way they want to be. Never try to change them. Trying to change them is injecting our own ego.

We want them to be the way we would like them to be. So love is a feeling, first of all, of oneness with, of identity with the other one or all other ones. When there is a full love you feel yourself as the other person.

Treating the other person is just like treating your very own self. There is complete identity. Love is not only a feeling, love is a tremendous power, which is so little understood in the world today.

We have an example of this type of love being expressed today by Martin Luther King. No matter how much he is attacked he will give out nothing but love to his attacker. He

teaches non-violence.

Now the biggest demonstration of this type of love was Mahatma Gandhi's winning a war against Britain without any arms. Through teaching the British are our brothers, we love the British. Non-resistance to the British and to the British soldiers whom we love for them.

Gandhi understood this and was able to win over enough followers in India to make this effective. The power behind love without question is far more powerful than the hydrogen bomb once you see what love is. Love is the most powerful force in the universe.

When we express love as love is not as we have been taught to think what love is it is said sometimes that God is love and I say one with God is a majority. One individual with nothing but love can stand up against the entire world because this love is so powerful. Which I think leads us somewhat into seeing that this love is nothing but the Self with a capital S that we speak of.

This love is God. God is love. God is all powerful.

So there is some authority for what I am saying besides my saying it. Love will give not only all the power in the universe it will give all the joy and all the knowledge. Now how how to make this practical?

The best way of increasing our capacity to love is through wisdom understanding. However, we can do things in our everyday life that will raise our level of love. The first place to practice love is at home with the family.

We should try to love our family more and more and more. I think everyone knows the wonderful experience of love of loving one person. So you can imagine what it is like if you loved three billion people.

It would be three billion times more enjoyable. So home is the first place to keep trying to increase our love for the ones around us by granting them their beingness. That is the most difficult thing I believe to do in a family to grant the other one the other one's beingness especially if the other one is a child.

But every child is a whole complete infinite individual. Next, after loving the ones in our home we should try to love our neighbors then our larger group, our state our country then we should try to love all people all over the world even Russians. And I saw or I heard Oral Roberts say something on that some Sundays ago.

He said what would people he said people ask what would Jesus be like if he came back today? And he said he wouldn't be the way people expect. He wouldn't have anything against anyone.

He would not hate the communists. He would talk against doing wrong doing evil. But he would never say anything against any human being.

I believe that if we understood the power of love and that if the majority of Americans loved the Russians Russia would be conquered by the Americans without any arms. And after we learn to love all the people in this world there are many more people outside of this world. I think loving all the people in this world would allow us to meet with our brothers and sisters of other worlds.

Because in this universe there are many, many mansions many, many places of abode. And because of our incapacity to love on this planet we have cut them off. So to come back to the point of being practical the more we practice love the more we love and the more we love the more we can practice love.

The more we develop love the more we come in touch with the harmony of the universe the more delightful our life becomes. The more bountiful the more everything. It starts a cycle going where you spin upwards this loving and receiving.

That's another thing. If we want to be loved the way to do it is to love. It's not only the very best method but it's I think the only method of receiving love is to love because what we give out must come back.

But looking for love without loving does not bring love to us does not satisfy us. The happy one is the one loving the one giving. Blessed is the giver because he's so much happier if he gives from his heart.

Are there any questions on this concept of love?

[Speaker 7] (6:06:51 - 6:07:05)

You made a statement you don't love someone more you hate the other person less. I think there's a paragraph you don't love more you hate them back more.

[Speaker 4] (6:07:06 - 6:07:08)

I don't recall offering any of these references.

[Speaker 1] (6:07:12 - 6:08:58)

I think before that though I'd like to remind you of another point. When we say we love one person more than another if we will trace it through by going inwardly we will find that the one that we love more is a person whom we think we need that has something that we would like to have and therefore we say we love that person more. Actually love cannot be chopped up.

If you want to test your own love look at your enemies. This is the real test. Or if you

don't want to go that far look at strangers.

Examine your attitude towards strangers. It should be one of well they are me. They are my family.

Every mother should be our mother. Every father should be our father. Every child should be our child.

This is the attitude we achieve through understanding. This is the real sense of the word love.

[Speaker 6] (6:09:07 - 6:09:49)

It seems like to me you're talking about love as giving, giving of yourself and so forth. I guess the conflict that I have is that it seems like that as you give of yourself the people tend to take more and more and eventually it seems like they can't if you don't affect them. They bleed you dry emotionally, mentally, financially and they use you as a crutch.

[Speaker 1] (6:09:50 - 6:10:11)

I say no, that's impossible if we feel the real love. I'm turning right back around the other way. If we have the correct attitude of love, that doesn't happen.

Now what you're saying I hear very often.

[Speaker 6] (6:10:15 - 6:10:44)

But don't you think that people there's something about, I don't know, the impression I get is that this is, love is assigned to other people in a way of weakness perhaps. It seems like there's a loss of respect. I just wonder how you can give and yet keep the respect.

[Speaker 1] (6:10:45 - 6:11:39)

givingness is not in things, number one. The givingness is an attitude. We can always maintain an attitude of love.

Now most people who give are not giving lovingly. They're giving because of the credit they will get for giving. Look at me, I'm doing good.

Or I get my name in the paper or something like that. You see that type of love will get us into trouble. People will drain us on that.

Because we're looking for something to return. And we're looking to put ourselves up in the process and therefore they'll pull us down.

[Speaker 6] (6:11:41 - 6:11:46)

Don't you think though it's easier to love somebody 5,000 miles away than somebody next to you?

[Speaker 1] (6:11:48 - 6:14:27)

The easiest thing in the universe to do is to love everyone. This is what I think. This is what I've discovered.

Once we learn what love is, that's the easiest thing to do. It takes effort and agony not to love. It takes tremendous effort not to love everyone.

And you see the effort being expended every day. But when we love, we're at one with them. We're at peace and everything falls into line beautifully.

Paul, the main thing is to see love in the sense that I'm trying to define it. Then those things don't happen. But when we love in the sense that humanity understands the word to mean, then you're right.

But I don't call that love selfishness, actually. We are doing things to help ourselves. And yet in the high love, in the spiritual love, there's no self-abnegation.

We don't have to hurt ourselves when we love everyone and we don't. You see, in love, there's a feeling of mutuality. That which is mutual is correct.

If you love, you will hold to that law and therefore people won't take advantage of you. If you're loving, you're applying the most powerful force in the universe. But it's the love of a Jesus I'm talking about.

Practically speaking, if someone is trying to hurt you, and you just feel love for that person, if that person continues, you'll see them hurt themselves. They continue further, they'll almost destroy themselves or just knock themselves out. They won't be able to oppose you anymore.

But we have to practice this love that I'm speaking of, not the love as we have known it.

[Speaker 3] (6:14:30 - 6:14:43)

So loving the way you're saying it isn't something that you say, I'm going to do, I'm going to love, I'm going to apply this tool and love this person so much he's going to kill himself.

[Speaker 12] (6:14:45 - 6:14:46)

No, that wouldn't be love.

[Speaker 3] (6:14:49 - 6:14:58)

It's a basic attitude. It's nothing you physically or even mentally do, it's just a concept.

[Speaker 1] (6:14:58 - 6:15:44)

It's a constant attitude. It's a constant attitude that evolves in us when we try to develop it. However, we should try practicing the love, as I said before, first on our family.

Grant everyone in the family their own beingness, if you can. If you can't, keep trying, keep trying until you can. Then apply it to friends, then strangers, then everyone.

See, by doing this you will develop it. Although, as you say, it isn't something you can turn on just like that.

[Speaker 3] (6:15:54 - 6:15:59)

It's smothered by wrong attitudes.

[Speaker 1] (6:16:00 - 6:16:44)

Now, this love I talk about is our basic nature. It's a natural thing. That's why it's so easy.

It's the opposite takes effort. We move away from our natural self, cover it, smother it with concepts of the opposite of love. And then, because we're not loving, unloving comes back at us and proves to us the concepts like Paul brought out, which we all experienced when we first started practicing this love.

You're not alone, Paul.

[Speaker 9] (6:16:45 - 6:16:51)

Isn't love almost like selfishness, because when you love somebody, it's such a wonderful feeling for you?

[Speaker 1] (6:16:52 - 6:17:02)

Well, this is a matter of semantics that I don't want to get involved in. The way you put it, yes, but not in a general sense.

[Speaker 9] (6:17:06 - 6:17:08)

Feels so good.

[Speaker 1] (6:17:08 - 6:17:31)

It's true after you discover what love is. It's the greatest thing in the universe. It's a thing that everyone wants, only because it's his basic nature in the first place.

Every human being is basically an extremely loving individual.

[Speaker 3] (6:17:32 - 6:17:52)

Does it come down to this thing of pleasure, and is it the same type of thing, still a thought, acceptance of the other person, therefore?

[Speaker 1] (6:17:55 - 6:17:55)

Yes.

[Speaker 3] (6:17:55 - 6:18:00)

Nature then comes through, which is the love, the feeling of love.

[Speaker 1] (6:18:00 - 6:18:48)

The more we love, the less we have to think. If I'm not loving you, I have to be on guard, I have to protect myself. If I'm not loving the world, I'm always protecting myself from the world, which causes more and more and more thoughts.

It puts me extremely on the defensive, and subconsciously it builds up year in and year out. And then I'm a mass of thoughts protecting myself from the world, see. Now, if I love the world, the world can't hurt me.

My thoughts get quiet, the mind gets peaceful, and then that infinite self is right there. And that's the experience of this tremendous joy.

[Speaker 3] (6:18:50 - 6:19:04)

In other words, it's not the object again that brings this out, it's the quieting of the mind so that actually the being comes through a little more. This really is the love experience, isn't it?

[Speaker 5] (6:19:05 - 6:19:06)

Yes.

[Speaker 3] (6:19:06 - 6:19:11)

It's more than the object. We say it's the object that we love.

[Speaker 1] (6:19:13 - 6:19:18)

But it's actually what you say. You're taking it right from the top now.

[Speaker 3] (6:19:18 - 6:19:19)

The shine coming through.

[Speaker 1] (6:19:22 - 6:22:32)

What Harry is saying is that we have to take our infinite beingness, our infinite joy, and we cover it over with thoughts. We take the natural state, which is unlimited. We cover it up with thoughts of limitation.

The thoughts smother this infinite self that we are. It smothers the capacity to enjoy. And so all we need to do is to quiet the thoughts or rid ourselves of all thoughts and what's left over is the infinite glorious being that we are, which is our natural state.

Isn't that odd? It's our natural state. That's the way we were.

That's the way we're going to be. We are actually that now, but we don't see it. This infinite glorious being that we are, being absolutely perfect, can never change.

It's always there. We just don't look at it. We look away from it.

We look far away from it. What we should do is turn our mind inward and begin looking at it, and the more we look at it, capital I, the more we see it. Everything seems to point to the same direction, doesn't it?

That happens as we get more understanding of what life and the universe is, that everything fits together more and more until it gets simpler and simpler until there's just one absolute symbol called God. God is simple. Everything else is complex.

The greater the complexity, the further we are from God. That's why God is one and only one, or one without a second. Have I covered the subject of love?

[Speaker 4] (6:22:34 - 6:23:12)

In practice, then if someone else has a heartfelt desire, and our heart, I'm going to use that word, that same feeling, and there's a feeling, if I went along with them, I might lose something, then that is love. But if it was complete in the sense that whatever they wish, I wish, because their feeling must be my feeling, there's only one feeling. And I wouldn't be afraid, but if I'm afraid...

[Speaker 1] (6:23:12 - 6:23:32)

There's a word for it today called togetherness. It's a very good word. It does not fit what you're saying, togetherness.

Together we see one same thing and want the same thing.

[Speaker 4] (6:23:32 - 6:23:39)

It seems a little weak in a sense to me. But that's the word that's being used.

[Speaker 1] (6:23:41 - 6:23:49)

I think it would be better off if we dropped the word love and used the word togetherness, oneness.

[Speaker 3] (6:23:56 - 6:25:34)

Like Bob was saying, I thought it was clear to me that when you're trying to align your interest with another interest, I have the attitude that I know that my being, in other words, I feel that I'm lined up. I can't get hurt So therefore, how can anybody else hurt me? So, therefore, I want the other person to have what they want also, because, again, this mutuality thing, I know that I can't get hurt, and so I know that I must extend the same privilege.

It isn't a thing that I have to line up mutually here, you know, same ideas, or align myself with anybody. I just know that I'm on the track, that I'm alright, and that everything else means nothing, then nothing can hurt me, regardless of what other attitudes there are. So then, it's impossible to be hurt when we love fully.

[Speaker 1] (6:25:38 - 6:25:52)

We are never hurt when we love. We only feel wonderful when we love. And in fact, we feel the greatest when we love.

[Speaker 4] (6:25:59 - 6:26:14)

If we have a feeling differentiating now, more, of course, in the beginning, you might practice in your home, but if you feel a sense of togetherness with one more than another, then you begin to separate oneself.

[Speaker 1] (6:26:16 - 6:27:24)

It's not full love, it's partial love. And the more partial it is, the less good it feels. When we love all the time, we love every being, we have nothing but a tremendously wonderful, warm attitude of everything is fine, every person is just right.

We wear rose-colored glasses, that's the way we see the world when we love. When we hate, we see the same world in just the opposite way. So it's a tremendous thing to learn this little secret of the power of love.

I just wonder if I shouldn't read off some of the definitions in the book. There's so many ways it's been said.

[Speaker 3] (6:27:24 - 6:27:43)

It's a wonderful book.

[Speaker 1] (6:27:44 - 6:29:30)

It's a wonderful book. It's a wonderful book. It's a wonderful book.

It's a wonderful book. It's a wonderful book. It's a It's a wonderful book.

It's a wonderful book. It's a wonderful book. book.

book. It's a wonderful book. It's a that can never be satisfied.

[Speaker 4] (6:29:36 - 6:29:42)

Don't you then give the love that you get back? You have to be the love that you feel.

[Speaker 9] (6:29:46 - 6:29:49)

In loving you feel wonderful.

[Speaker 4] (6:29:51 - 6:29:56)

All right, but you seem to have an object of the love, but you're really feeling your own love that you give to the other person.

[Speaker 1] (6:30:04 - 6:30:59)

Well, it's these different concepts of the word love in different people. It might not just suit your concept, what Bob says. I know what Bob means, and I say yes.

But you'll always be right because you think that way, and thinking makes it so. Love is an attitude, a feeling, and requires no action at all. It requires no action.

It might have action. You might give away everything you have, but it's not necessarily so that you should or would give away everything. The main thing is the attitude.

[Speaker 6] (6:31:04 - 6:31:06)

Does a child love?

[Speaker 1] (6:31:13 - 6:36:32)

A child loves a little more than we do, but not too much more, because a child comes into the world with attitudes developed over the millenniums. A child is not a new thing at birth. It's the sum total of the entire past.

But since the child hasn't met with the world, the cruel, cruel world yet, the child has not taken on more concepts of the opposite of love. And in that sense, a child loves more

than an adult, everything else being equal. The main thing that a child wants from us is love, and we cannot fool a child.

They know our feelings, and that's what they read. They don't listen to the words that we put out. We fool ourselves with the words, but we don't fool the children.

But giving love to a child will develop love in that child this lifetime. It will condition the child for a very, or a most happy life. But before we can love a child, we have to know what love is, develop it, and be capable of loving.

That's why I've always said to mothers, if you want to help your children, help yourself. That's the very best way of helping your children. Right, Don?

I've been looking for a line now. And you'll notice that the children understand it immediately and reciprocate. The reason why we have a hassle with children today is mainly because we don't know what love is.

If we were capable of loving, instead of the conflict with children, it would be just the opposite. It would be a complete harmony between parent and child. But it's only because we have lost sight of what love is that we are in this difficulty of opposition between parent and child.

There's hardly a family in which this does not exist today, just a matter of how little it is. Because the world as it is today is in a very confused state, knows very little of the real values that we came here for, and is lost in chasing the God, money, prestige, and so forth. Do I go on reading these things?

I was thinking you could read them yourself. Love is acceptance. Love is taking people as they are.

Love is loving the other one because the other one is the way the other one is. Love is trust. When we love people, we will always trust them.

You can use these things as a check upon yourself. If you don't trust someone, you don't love them. Now that's not an easy one to see, and I suggest you work that out yourself.

If you don't trust someone, you don't love them. I say trust the most crooked person in the world, and that person will be honest with you. Love is a feelingness of peace.

As we said before, when we love, we have no enemies, we don't have to be on guard, we're at ease. Love is identification. It is being the other one by identifying with the other one.

Love is what every being is seeking through his every act. That's a powerful one.

[Speaker 3] (6:36:40 - 6:36:40)

Identifying?

[Speaker 1] (6:36:43 - 6:36:51)

Love is identification. It is being the other one by identifying with the other one. You feel as though the other one is you.

[Speaker 3] (6:36:53 - 6:37:12)

What I was saying before though, if I realize my being, that only good can come to me, that I am in the sphere of love, then why is it necessary to identify with anyone?

[Speaker 1] (6:37:15 - 6:37:54)

If you're in that sphere, you automatically identify with everyone. It goes together. When I say identify, you are me.

When I know that, that's identification complete. I also know your every thought and feeling, if you are me. That's how complete the identification becomes.

This actually happens.

[Speaker 5] (6:37:55 - 6:38:01)

It becomes I and my father are one, I and my brother are one, I and my sister are one.

[Speaker 4] (6:38:04 - 6:38:24)

But in practice, if Paul and I are after the same piece of real estate, for example, and we're bidding against each other, my thought would have to be, or my feeling would have to be, it doesn't really matter who gets it, because after all we're one and the same. Paul should have it. And we both have it.

So what happens? Pardon?

[Speaker 9] (6:38:25 - 6:38:27)

If you say Paul should have it.

[Speaker 4] (6:38:27 - 6:38:34)

Well, it's a mutual one-hearted feeling, that I cannot feel the loss that he gets, and he could not feel the loss if I got it.

[Speaker 1] (6:38:34 - 6:38:36)

You should enjoy his getting it.

[Speaker 4] (6:38:36 - 6:39:02)

True, or he would enjoy my getting it. Right. So it wouldn't matter any more than the two people who, in a sense of young lovers wanted something, they'd both want it.

It's almost the same sensation. If the other one gets it, they'd join. Isn't that true?

Whatever we do, we're good from wherever we are. Or even if our enemy gets it, we should have that joy. But who's our enemy then?

[Speaker 1] (6:39:07 - 6:39:13)

It's a very good question. If you love your enemy, you have no more enemies.

[Speaker 5] (6:39:17 - 6:40:03)

Well, I've made it a practice now for anybody who comes and comes to deal with me, regardless of the looks that I get, to show me the success that I've had with a lot of these people. They're telling it to me for one reason, but I feel real joy that they're having at this portion, because I feel that I'm gaining something too.

[Speaker 1] (6:40:05 - 6:40:20)

The power and effect of love is obvious. Just try it. Apply it, like you're doing, on that, on other things.

The effect is obvious. It's a very powerful thing.

[Speaker 6] (6:40:26 - 6:41:57)

You know, I think your point is real good, accepting people as they are, and not by any virtue or anything. It just has always been something that's been fairly easy for me to do, so I don't figure I just need to work to attain it. But I guess the question that I have, where I'm more confident than what Dave is, is what happens when these people have an effect on your life that, to your way of thinking or your concept, affects you adversely?

Isn't there room here for constructive criticism or pointing out the truth as you see it, and still accepting them as they are? This is something I, just the last few weeks, I've done a great deal of thinking about, is that I think in the past, is that I've accepted people for what they are, or I'd say, well, as a human being, if I was raised like he was and thought like he did, I'd do exactly the same thing. But what happens, it seems like anyhow, is that I, then, so I guess I would say I tolerate them, perhaps more than accept them, but I can't appreciate them when they do something that affects me in an adverse manner.

[Speaker 1] (6:41:58 - 6:42:32)

For we shouldn't look upon them as human beings subject to error. If you saw the absolute truth, you'd see infinite perfect being. Now, I say this is the truth, everyone's an infinite perfect being, that when we see them otherwise, we're not seeing the truth.

But you see what it does to your concept, I say you're looking at them wrongly, and you'll be hurt because of that.

[Speaker 6] (6:42:33 - 6:43:02)

But what happens if you see them as a perfect being, and perfect in their own right, and so forth, and yet, something happens that, by appearances, anyhow, looks like it's affecting you or your family, might be adversely, then what do you have to say then? I'm just not seeing right, huh?

[Speaker 1] (6:43:03 - 6:43:26)

Change your view, change your thought, change something in you, and it'll change out there immediately. If you don't like the world out there, you must change yourself, and immediately the world brightens, gets the way we want it to be.

[Speaker 6] (6:43:27 - 6:44:00)

Well, doesn't this mean, though, that if you carry this attitude right on through, not just to this person, but to this country, or the whole world, and so forth, that this world would never change? In other words, isn't all the so-called progress brought about by dissatisfaction with people or situations as they exist?

[Speaker 1] (6:44:00 - 6:45:19)

No, just the opposite. Dissatisfaction throws a monkey wrench into the works. When there's love, progress is the very greatest.

I just read one here that love is what every being is seeking through his every act. If you will trace through all your behavior, or the behavior of people, what are they looking for? They're looking for love.

That's the ultimate. That is the greatest of all progress, is love. Our life is getting far too complex, and it's not progress because people are not happier today.

I think that's the proof of happiness. They have things like they've never had it before. Now, look at the mess we're in today, or don't you see it?

[Speaker 6] (6:45:21 - 6:45:47)

No, I don't think that's where we have to live. I think the Indians are better than ever. I

guess because I think that there is less pain in the world today, from a medical standpoint we'll say.

[Speaker 1] (6:45:50 - 6:45:57)

The greatest pain is mental. There's more anxiety and dissatisfaction today than there ever was in our time.

[Speaker 6] (6:45:57 - 6:46:09)

Right, but I just by my own thinking, and I don't know if you're an expert or not, but I just think that that's because of an unwillingness to adjust, a new acceptance you might say.

[Speaker 1] (6:46:09 - 6:47:54)

Okay, I say it's lack of love. Well, I could put it another way. It's not that we have less love today, as much as it is because we were so busy, busily occupied in trying to make a living, we didn't have time to be with ourselves.

Now we have time to be with ourselves. Thirty years ago we thought, oh, if we only had things we would be happy, and we were striving very hard to get things. Now we've gotten the things, and instead of being happy, we find ourselves less happy.

Which is good, because our next big lesson is to learn that happiness is not in things. It will go more toward principle in the near future. But we're coming down now to a dangerous point of getting away from the absolute truth by accepting some of the things of the world as they really shouldn't be accepted by us.

We should see the perfection where the seeming imperfection seems to be, because we are aiming for the very top. I know I'm not satisfying you very much, Paul, am I?

[Speaker 6] (6:47:55 - 6:48:02)

Well, I'm a person that when I hear something, I don't inform anything, I just kind of tell it as it is.

[Speaker 1] (6:48:03 - 6:48:28)

It's something I can't give to you. I can make words, and you have to do something with them, and if you see, I say, if you see what I see, then you'll see it. If you don't, well, work with it, maybe someday you will.

But you've got a good base to work from.

[Speaker 4] (6:48:30 - 6:49:08)

As you said before, it was easy for you to accept people as they are. If a person then

seems to want something, it would really be perfectly all right for me to go along knowing that all is perfect, and it doesn't matter to me what they want. If it's possible for me to give it to them, it would be I being them, knowing there's only perfection, it doesn't matter, there's only perfection that comes from it.

But if I'm afraid, then I'm separating myself and saying there's something besides God, something besides the feminine.

[Speaker 1] (6:49:10 - 6:49:52)

Now, one of the keys to abundance is the spirit of giving. The key to supply is to develop that constant feeling of givingness. This is a real key in producing supply.

If we had an attitude of givingness every moment, and we wanted things, they would smother us. A constant attitude of gratitude is also a very helpful thing.

[Speaker 5] (6:49:55 - 6:49:56)

That's all.

[Speaker 4] (6:49:58 - 6:50:02)

Gratitude is something that doesn't make sense to me. Stop it.

[Speaker 1] (6:50:04 - 6:50:40)

There's a lot of other words here that could make sense. All these things I say to me are all the same things. Almost everything I say is the same thing again and again, in different words, in different phrases.

I smiled before when Harry saw how this thing of love was the same as something else. In the end, it all comes down to one thing, and only one. So stick to the words that you like, and let go of the words you don't.

[Speaker 5] (6:50:46 - 6:50:56)

Because after all, it's only your own concept of any word that gives you a realization of the meaning of that word. It's strictly your own concept.

[Speaker 1] (6:50:58 - 6:51:44)

To me, all these words mean the same thing. Love is acceptance, identification, understanding, communication, truth. God, you, me.

It's all the same thing. And it will be to everyone if they look at it from the same point. From your very own center.

If you look at it from your very own center, you'll see that it's all the same. Your very own center being your very own self with a capital S. The real you that you are.

Not this fake ego that we're trying to make a big thing of.

[Speaker 3] (6:51:46 - 6:51:58)

All our schooling, all education, everything, they cut it up into pieces. And now we're trying to make it all together.

[Speaker 1] (6:52:00 - 6:52:36)

That's why I've said education actually is a system of learned ignorance. It's a miseducation, as it is today. All the important things in life are never taught.

No matter how many years you go to college, you don't get any courses on happiness, love, life. All these subjects that are so important that everyone is seeking, there's not a single course in any college in this country on it.

[Speaker 3] (6:52:37 - 6:52:42)

Everybody takes a snap course.

[Speaker 6] (6:52:45 - 6:52:54)

We don't have any properly qualified teachers. Or a game must be played.

[Speaker 1] (6:53:03 - 6:54:01)

It's an attitude of givingness. It's not an actual givingness of things. Now, giving things could be part of it, and giving things could be just the opposite of love.

I can give you things because I want you to like me. That's not love, on my part. That's trying to bolster my ego.

However, the greatest givingness that can be given is to give understanding, to give wisdom. If a man asks me for a meal, and I give it to him, five hours later he needs it again. But if I get across to him the principle on how to produce a meal, he'll never go hungry again.

So the greatest givingness is understanding, wisdom.

[Speaker 5] (6:54:03 - 6:54:34)

I was going to say before, when Paul was talking about the other person doing things which may seem to be against you to gain his end, but really he's merely attempting to gain love by doing this for someone in his field. And therefore, if you understand that,

that understanding, and you know he's doing it to gain love, that's seen through this misconception.

[Speaker 1] (6:54:36 - 6:54:41)

Now that carries on through to the extreme, and you'll see that every person in his every act is seeking love.

[Speaker 5] (6:54:43 - 6:54:56)

All right, and if I know that, and it seems as though he's doing something against me, I know he's doing something for him, and therefore he can't be doing it against me. I know that.

[Speaker 1] (6:54:57 - 6:55:05)

And as long as you know that you are correct, nothing can be done against you.

[Speaker 5] (6:55:09 - 6:55:12)

Well, it's just that circle if you're doing it for yourself.

[Speaker 4] (6:55:14 - 6:55:15)

Right, Kenny?

[Speaker 5] (6:55:16 - 6:55:19)

Micro to micro. Micro to micro, that's right.

[Speaker 4] (6:55:20 - 6:55:28)

But if a person hesitates to give things, it's because he feels he doesn't have it all, and that he would be taking something for himself.

[Speaker 1] (6:55:32 - 6:55:36)

It's in the attitude, not in the actual giving or not giving.

[Speaker 4] (6:55:36 - 6:55:47)

I see so many people who are Prustines actually get frightened when they speak of giving things, and I don't see the difference. If they are so capable mentally, certainly they have all the things they need to give.

[Speaker 3] (6:55:50 - 6:56:29)

Sometimes giving sustains the basic thought behind the condition that brings about the

giving. Wow. Like you were mentioning about the heart function, if I feel love for the heart disease, then I give to the heart's fun, so to speak.

If I would want to actually fight heart disease, I would see the imperfection in the thought, and know the perfection.

[Speaker 1] (6:56:30 - 6:56:34)

There's all levels of helping, all degrees of helping.

[Speaker 3] (6:56:34 - 6:57:18)

A lot of this giving to charity, to so many good things, is really a sustaining of the condition under which we think we're giving to eliminate. Keeping it in mind, therefore sustaining. And again, of course, the bigger thing behind it all is the perfection.

Well, yes, perfection, but the attitude on our part of the spiritual giving, of not sustaining the condition, but of lifting spiritually above the condition, so that you see the perfection.

[Speaker 5] (6:57:19 - 6:57:21)

Seeing the perfection instead of the imperfection.

[Speaker 1] (6:57:23 - 7:00:58)

When you do that, you affect every atom in this universe. You affect every person, whether they realize it or not. Because you're invoking the power that's most powerful.

It's loving every person into a perfect being, minus all these negativities of diseases. And you actually do far more to all the heart disease with that attitude than you would by giving money. But I'm trying to make a point that it's not important whether you give money to them or not.

The important thing is your attitude. You can give for the glory of giving or being put up as a giver. That does you no good.

Or you can have the attitude of what you just said and actually give no cash, and you're doing far more good. So it's the attitude that's important. Love is the answer to all problems.

No matter what the problem is, if you will just apply love to the fullest extent possible and succeed, that problem will drop away immediately. Just don't get aggravated. Just know that everything is fine, everything's all right, and just feel love, and you'll see that problem resolve itself, no matter how difficult a problem it is.

When there are problems, if we would love more, they would disappear. When the love is complete, the problem dissolves immediately. Love is communication.

Communication and love go together. Communication is getting across an idea. I say, Frank, da-da-da-da-da-da.

You say, oh yeah, da-da-da-da-da-da. It's an idea from me to Frank, and the acknowledgement of it. That's communication.

We both see eye to eye on the same thing.

[Speaker 5] (7:01:00 - 7:01:11)

Now, this is very important. What did you just say? We both see eye to eye?

All right, now let's forget about this eye. Right?

[Speaker 1] (7:01:13 - 7:01:18)

Well, that eye to eye meant, it's an expression, I didn't mean a physical eye.

[Speaker 5] (7:01:19 - 7:01:21)

Okay, guess all these people over there.

[Speaker 1] (7:01:21 - 7:01:21)

Aye-aye.

[Speaker 12] (7:01:25 - 7:01:26)

See, see.

[Speaker 1] (7:01:30 - 7:02:46)

You can, you can easily test this out in your own life, that if you increase communication with an individual, you increase the love between the two of you. Just practicing communication. Say something to them, have them acknowledge that they got it, by repeating it, and go on and on that way, and the love between the two of you will keep going up and up.

Increasing communication increases love. And the other way around, increasing love increases communication. You'll notice that the more you love, the more you're able to communicate with people.

Can I ask something, Bob? It's a very interesting thing that can be tested very easily. Just increase communication and you'll see love.

Do it with someone who's a guinea at the moment.

[Speaker 5] (7:02:47 - 7:03:26)

You betcha. You know why? Because, as Paul said before, if someone appears to be doing something that appears to be against you, there is a lack of communication between I and I.

And if you do, if you open up that channel of communication, then you see I and I. And there is no longer anything that this man is doing that is foreign to you, because your awareness of him is raised to such a degree that there is perfect understanding between I and I. Isn't that right, Ted?

I didn't see whether the leftist shook his head or not.

[Speaker 1] (7:03:38 - 7:09:58)

Another thing happens. As love increases, reality in the world increases also. The more we're capable of loving, the more we'll see things exactly the way they happen.

Now, if you practice increasing your reality in the world, your love will go up too. Just the same way that if you practice increasing communication, your love will go up. Or, the converse.

The more we love, the more we see things the way they are in the world. If we were all very loving people, every time there'd be an accident, we'd all see it alike. That's further up, Harry.

If you have the love complete, there never would be an accident. Here it is. Love is communing.

Love is communication. Lending support, wanting for the other one what the other one wants, that is love. The greatest help or giving one may give to another is to help the other to get the understanding of truth.

In this way, one gives the other the formula for happiness. Love is the cohesive force of the universe. Love is attracting, integrating, and constructive, and so affects everything and anything that it is applied to.

Parliaments cannot write the world, but enough individuals feeling love can. I think that's an interesting point for our present times. You cannot legislate a correct world.

Parliaments will never straighten this world out. Only when the individuals, when the majority of people in this world have an attitude of love will the world be a nice place to live in. Will it be harmonious?

Almost all people mistake ego approval for love. Because it is not love, it is not satisfying. Consequently, one continuously needs and demands it.

And this produces only frustration. Boy, the next one is a hard one. I'm going to just read

it and skip over it.

Love is not an emotion. Or maybe I shouldn't skip over it. When I say love is not an emotion, emotion is energy in motion.

It's an intense, active, disturbing thing, an emotion is. The emotion of love is the most peaceful of feelings. And in that sense I mean that love is not an emotion.

People need each other and think it is love. There's no hanging on to or fencing in of the other one when one loves. Human love does not want to share its love with others, but rather wants its own personal satisfaction.

Real love wants to share its love, and the more it is shared, the more joyous it is. There is no longing for in love, because longing is separation. Love being oneness, it does not allow separation.

True love cannot be gotten through marriage. It must be there before marriage or developed during marriage. Love cannot be applied to one and not to another.

It is impossible to love one and hate another. When we love one more than another, that one is doing something for us. That is human love.

When one loves people because they are nice to him, that too is human love. True love is unconditional. In true love, one loves even those who oppose him.

See, the next sentence is a real test of where we stand on the subject love. We should love everyone equally. This is a tremendous yardstick for checking yourself on growth.

Equal-mindedness toward all being. Loving everyone equally is actually the top state.

[Speaker 4] (7:10:02 - 7:10:35)

Isn't the secret of love really a realization that you have all and he has all? Therefore, there is no separation. Because if you say he's got something I haven't got, that's where difficulty comes in.

It's like sitting on a pile of sand. You have a pile of sand, I have a pile of sand. I put a little mark on it and say, I want your river.

I say, well, you've got a pile of sand and you just have to make a mark on it, you have a river. You say, I want your river. It's nothing but a pile of sand, it's just a word river.

I have all and you have all, so there's no fuss, is there?

[Speaker 1] (7:10:35 - 7:10:39)

That's right. When you see the truth, everyone has exactly the same amount. It's infinite.

[Speaker 4] (7:10:43 - 7:11:09)

So if you want what I've got, it's simply because you don't see you're already sitting on a pile of sand, then you can have the sand too because you're sitting on it. That's simple. So I say, you've got this sand, you say, well, I want mine, or you can have mine because it's infinite sand, I don't care.

So if I say I can't have, well, that's a difficulty. I say, well, I'm not sitting on infinite sand.

[Speaker 1] (7:11:12 - 7:11:17)

It's making an untruth, making a lie out of the truth.

[Speaker 4] (7:11:17 - 7:11:34)

So love is really pointing out, well, you're sitting on a pile of sand, like I'm sitting on a pile of sand, take the sand. And this is all the thoughts, we get them through our thinking. But we say, no, we don't, we've got something.

I have something and you don't have something. Isn't that all the cause of our difficulty?

[Speaker 1] (7:11:34 - 7:11:37)

It's awakening to the fact that we have everything.

[Speaker 4] (7:11:38 - 7:11:40)

And this comes first, doesn't it, before love?

[Speaker 1] (7:11:43 - 7:11:45)

Why don't you work at it from both sides?

[Speaker 4] (7:11:47 - 7:12:02)

Well, I can't love something. If Harry's got something that I haven't got, how can I love Harry if I don't? I want it.

It's only if I have it and he has it, and if he has it, he doesn't have to take anything from me. So we both love each other because we both have it. We don't fight over the air.

[Speaker 5] (7:12:03 - 7:12:08)

Well, if you say to Harry, Harry, I love you because you've got something there that belongs to us.

[Speaker 4] (7:12:14 - 7:12:38)

Isn't that right? Because together we admire and feel good towards the thing. Towards that same infinite capacity that we have.

Isn't that right? There's no separation in our capacity to have. Your inheritance is the same as my inheritance.

So what's the fight? There's none. So all we can do is enjoy the same thing.

There's nothing but enjoyment.

[Speaker 9] (7:12:40 - 7:12:41)

That's what most people say.

[Speaker 3] (7:12:45 - 7:12:52)

Well, they're morons or profanities. They all have the same. That's right.

[Speaker 7] (7:12:54 - 7:13:09)

That's right. I think that Harry's doing meditation on his own. I think he's working on it.

I think he's great at working.

[Speaker 1] (7:13:12 - 7:13:18)

When the revelations start coming, they come. Just don't stop them.

[Speaker 5] (7:13:18 - 7:13:28)

Let them keep coming. When you're sitting there and all of a sudden you put your finger in your head like this, and you say, oh, I got something there.

[Speaker 1] (7:13:30 - 7:13:33)

It's been there all the time, though. That's the odd part of it.

[Speaker 5] (7:13:35 - 7:13:36)

Just realize it.

[Speaker 1] (7:13:36 - 7:13:39)

All we do is open our eyes to something that's been there all the time.

[Speaker 5] (7:13:41 - 7:13:45)

But it's usually something exactly different than what you thought it was.

[Speaker 1] (7:13:46 - 7:13:51)

Yeah, the concept was wrong. And you let go of the wrong concept. And there it is.

[Speaker 5] (7:13:54 - 7:13:56)

Sure, I thought you'd say the truth is right behind the thought.

[Speaker 1] (7:14:01 - 7:14:05)

Stop the thought. Stop all thinking.

[Speaker 3] (7:14:06 - 7:14:08)

The truth is right behind the limitation.

[Speaker 1] (7:14:09 - 7:15:10)

It is impossible to get love. Only by loving can one feel love. The more one looks for love, the more one doesn't love.

It's kind of indicting. One should strive to love, never to be loved. To be loved brings temporary happiness, ego inflation.

When one loves fully, one can have no concept of not being loved. When one loves fully, one can have no concept of not being loved. I think that's a good one.

[Speaker 5] (7:15:12 - 7:15:13)

That's Kenny's idea.

[Speaker 3] (7:15:14 - 7:15:36)

It comes back to this thing of beingness, doesn't it? You know, if we experience our beingness, we can't feel any desire or desire to be loved. We don't care what the other guy thinks, really.

I mean, you know, physically speaking. Because... You're it.

I am what I am.

[Speaker 1] (7:15:44 - 7:17:23)

When love is felt for the enemy, it makes the enemy impotent, powerless to hurt us. If the enemy persists in trying to hurt us, he will only hurt himself. One does not increase his love.

He only gets rid of one's hate. That's what you brought up before, right? We can't

increase our love because that's our natural state.

Behind these concepts of non-love is always the infinite love that we are. You can't increase it. All you can do is peel away these concepts of hatred.

So that this tremendous loving being that we are is not hidden. Actually, we don't keep increasing our love. We just keep doing away with the limited concepts of hate that we've had before.

And by hate I mean anything that's not love. Love, fear, envy, jealousy, apathy, all those attitudes are different degrees of hate. At least the way I use it, they are.

And so we really don't increase our love. We undo our attitudes of hate.

[Speaker 3] (7:17:26 - 7:17:28)

What are our sins, then?

[Speaker 1] (7:17:31 - 7:18:16)

Our attitudes of hate. Our attitudes of, our thoughts of limitation. The greatest sin of all sins, the downfall, is the ego sense.

I am an individual separate from the all. That's the real fall. Into mankind.

Everything we do prostitutes God. Practically. Not only prostitution, almost everything does.

[Speaker 5] (7:18:26 - 7:18:33)

Pronounce it backwards. What does it mean? Nothing.

Smith. Who ever heard of Smith?

[Speaker 1] (7:18:34 - 7:18:38)

What does it mean? It's nice, N-I-S. It's backwards.

It's nice.

[Speaker 12] (7:18:40 - 7:18:43)

Plural. Plural.

[Speaker 1] (7:18:45 - 7:18:53)

You know, evil spelled backwards is live. So you've got to be careful of that backwards stuff.

[Speaker 12] (7:18:59 - 7:18:59)

I don't know.

[Speaker 7] (7:19:03 - 7:19:13)

Is someone tickling you over there? Well, she's feeling my love, Jim. She's feeling herself.

Only you can feel your love.

[Speaker 5] (7:19:17 - 7:19:23)

You have it your way, I'll have mine my way. That's his concept.

[Speaker 7] (7:19:23 - 7:19:39)

We love me. And I'm happy. You know, while you were mentioning that they don't have any courses on joy or happiness or peace they were taught in the college.

In the college, I thought, well, the one that comes the closest is sex education.

[Speaker 5] (7:19:41 - 7:20:05)

And you're being facetious again. I think Will Rogers had this thing in I read his biography and in his biography he made a statement I have never met a man or a person that couldn't learn to love.

[Speaker 1] (7:20:10 - 7:20:28)

Yeah. There's another way of saying it, that he never met a stranger. But that is the concept.

And that was his feeling about people. It shows in his philosophies and his humor. He had love.

[Speaker 5] (7:20:30 - 7:20:36)

That's why he left this circle. He would need it somewhere else pretty quickly.

[Speaker 1] (7:20:38 - 7:20:39)

Like he would need it here?

[Speaker 5] (7:20:40 - 7:20:47)

No. We could use it right now. I'm going to retain him on his case.

[Speaker 1] (7:20:50 - 7:21:37)

With that little dry voice. My interpretation of the word stranger is a friend that I don't know his name. Okay.

I think the word name used to mean nature. Name and nature are the same word. Because people were named by the nature of their work.

Right? I lost the point I was going to bring up with what you said. What did you say?

[Speaker 7] (7:21:39 - 7:21:42)

A stranger is a friend whose name I do not know.

[Speaker 1] (7:21:43 - 7:21:59)

Oh, whose nature I do not know is what I wanted to imply. His nature is my beingness. He is me.

Sounds like bad English, doesn't it? He is me.

[Speaker 3] (7:22:03 - 7:22:07)

This is the popularization though that you're speaking about, right?

[Speaker 1] (7:22:09 - 7:22:22)

Someday you'll look around and you'll just see yourself everywhere you look. And you'll have a feeling you are me, without a question. Without a doubt, you are me.

[Speaker 3] (7:22:25 - 7:22:27)

I'm putting the pieces together but I haven't seen that one yet.

[Speaker 1] (7:22:29 - 7:22:35)

You could. That word I is the exact same I no matter who uses it.

[Speaker 5] (7:22:38 - 7:22:42)

Sort of we all see I, I a little more often.

[Speaker 1] (7:22:50 - 7:23:19)

When you get to top state you have a consciousness. There's a constant I, I, I goes on in the top state. That's all you see, hear, feel, think, know.

Just I, I, I, I. Which is your beingness. And it's beingness that never changes.

Beingness always is.

[Speaker 6] (7:23:23 - 7:23:27)

Is, is becoming the opposite of being?

[Speaker 5] (7:23:31 - 7:23:34)

Well, don't you have to become before you be?

[Speaker 1] (7:23:35 - 7:23:36)

No.

[Speaker 7] (7:23:37 - 7:23:39)

You have to be before you become.

[Speaker 1] (7:23:40 - 7:23:49)

The becoming is an apparency. You are. I am that I am.

It's an amness.

[Speaker 6] (7:23:54 - 7:24:13)

Well, I don't know. I guess the way I visualize this is you're you. You know, you're being but before you could be you have to take off these coats or jackets or whatever.

I think of them as coats and you're becoming.

[Speaker 1] (7:24:13 - 7:24:14)

Blinders, blinders.

[Speaker 6] (7:24:14 - 7:24:16)

Yeah, alright, alright, blindness. But isn't that the becoming?

[Speaker 1] (7:24:17 - 7:24:25)

It's the apparent becoming, yes. But you are, so how can you become? It's only an apparency that you are becoming.

[Speaker 6] (7:24:29 - 7:24:33)

Well, it seems like to me you're not there yet so you have to.

[Speaker 1] (7:24:34 - 7:24:45)

It seems that way. You're right. So therefore it seems as though you're becoming.

But that's a seemingness. That's not the truth. The truth is you are here and now.

[Speaker 5] (7:24:45 - 7:24:46)

You're omnipresent.

[Speaker 6] (7:24:50 - 7:25:03)

Right now you're home Well, I guess, I guess I can see that. But I mean, to me what you're saying I can't quite understand it I guess is that I'm in West Covina I just haven't got there yet.

[Speaker 1] (7:25:05 - 7:25:28)

No, you are there now but you've got this silly limited concept that you're only here. That you're only that body and only to that body can you be somewhere. That's not true.

If you would see the truth you'd see everything going on at home right now as you're talking with me.

[Speaker 5] (7:25:30 - 7:25:45)

You better believe it. I hear the turmoil right now. That proves it that he is omnipresent.

Absolutely. But we see him here don't we? But he can be back there anytime he wants to.

[Speaker 6] (7:25:47 - 7:25:48)

So he is there really.

[Speaker 7] (7:25:48 - 7:25:51)

This will give you something to talk about That's great.

[Speaker 1] (7:25:57 - 7:26:33)

But these are things that we can't talk ourselves into. These are things we have to realize on our own. We have to see it through our own mind's eye so to speak.

Otherwise it's just words. Someone who doesn't think he's omnipresent says that's ridiculous I'm right here. So until we realize this it has no meaning really for us.

But I say try to realize it and boy what meaning it will take on when you find out you are always have been always will be omnipresent.

[Speaker 7] (7:26:34 - 7:26:45)

Watch who you tell this to though, Paul. They'll put you down to happy, Paul. I just I don't have control over this.

[Speaker 5] (7:26:46 - 7:26:58)

I don't particularly care what of me or what things are like or what they are if they don't like me for what they are that's their problem.

[Speaker 1] (7:26:59 - 7:28:25)

It's a good chance it's a good opportunity to grow when people are saying things about you opposing you. It gives you a chance to practice the real love. It gives you a chance to practice the real peace.

Because they're making sounds with their mouth there's no reason why you should feel bad about it. Opposition is a very healthy thing. It provokes growth.

So love is a thing that the world sings about writes about and moving pictures about and knows very little about. Love is portrayed in the movies as always a male and a female winning each other. The real love is winning the universe not just one person but every individual in the universe.

[Speaker 7] (7:28:27 - 7:28:32)

I don't know what to think of this one. You don't find it?

[Speaker 5] (7:28:34 - 7:28:47)

I mean he's an ardent lover. Well all over that bar mixing your levels.

[Speaker 1] (7:28:50 - 7:30:59)

This is the next group. In the practical end of it I left out square all with love. This is an excellent gimmick.

During the day if we try to fit everything into love whatever we're doing it will make for rapid and tremendous progress. Square all with love. Am I doing this with love?

No matter what it is. Try to do it with love. That's another gimmick.

Both of those are excellent for daily growth. Take full responsibility for whatever happens to you. No matter what it is say what did I do to cause this?

You'll develop the habit of bringing up the cause for what's happening to you. You'll prove to yourself that you are the master. That you caused everything.

And since you are the master you can uncause or cause what you would like to have

caused. But taking full responsibility and squaring all with love are two excellent means of growth that can be used every day in our relationships with people. Another two minutes to go.

Before the tape is out. Would you like to place a bouquet of three cents worth here? Pick up Frank over there.

[Speaker 5] (7:30:59 - 7:31:38)

Maybe he has something to say. I fell asleep with all those gems pouring through my skin. Well don't blame him.

He's the Irishman. Pascoe? Well now wait a minute.

That's your own concept. That's not his. Old Pascoe.

Let's have a little clearer communication here Frank. What is your meaning? You see how that communication really is important?

Who? Everybody.

[Speaker 7] (7:31:39 - 7:31:41)

I don't care if I don't understand what he's talking about.

[Speaker 5] (7:31:42 - 7:31:44)

Well that's your concept. I mean that's your concept.

[Speaker 7] (7:31:45 - 7:31:58)

Well we have several. I think there are three of us in this room instead of just one. Aye, aye, aye.

What is it? Aye, aye, aye.

[Speaker 3] (7:31:58 - 7:32:14)

I was wondering in your own experience when did you what were the steps? What breakthrough did you get as you were leading up to seeing all as yourself as all?

[Speaker 7] (7:32:16 - 7:32:18)

You fell through an open elevator shaft when you did.

[Speaker 1] (7:32:21 - 7:32:30)

That wouldn't help you anyhow. What will help you is for you to do it. Take those steps.

[Speaker 5] (7:32:35 - 7:32:39)

There ain't no shortcut for me. The first thing that I had.

[Speaker 1] (7:32:40 - 7:33:05)

There is a shortcut. Knowing who you are. How long does it take an omnipotent omniscient being to know that he is omnipotent and omniscient?

He's got all power, all knowledge. And how long does it take him to realize that he has it if he's got it? It could be done in a second.

[Speaker 3] (7:33:07 - 7:33:33)

And we want to identify well in the creating of our own world I was the other day I was walking down I wanted to hold on how did I create that skyscraper how did I create these trees how is my how does my mind if I created all this in my mind how did I do it?

[Speaker 1] (7:33:35 - 7:35:10)

I could tell you how you could uncreate it maybe that will give you some insight while you're looking at it go to sleep where is it as far as you're concerned you go to sleep you never wake up again the thing is gone and you see that the skyscraper is in your consciousness in your mind because you go to sleep you let go of your mind the world's gone right? when you go to sleep you let go of the world it disappears for you of course there's a lot of common agreement on creation we all created that skyscraper we think but for you when we awaken in the morning we recreate this whole world in our consciousness and that's where it is but you must experience this to know it you just work on it someday suddenly the whole story unfolds then you see it that's called a realization or a revelation

[Speaker 5] (7:35:21 - 7:35:22)

right

[Speaker 1] (7:35:25 - 7:36:21)

you don't know because time is a mental concept a million years could pass this thing actually happens you in India in Tibet these yogis who practice going into the trance in which the body functions are suspended the status is suspended animation and the body does not decay some of them have been buried and on digging up graves and places with sharp instruments they have hit these bodies and have come to life these men have been dead for hundreds and I've read thousands of years not dead but in this state of trance and they wake up now to them just one evening went by

[Speaker 8] (7:36:27 - 7:37:10)

how do they keep their flesh or in a state do they come back into their bodies periodically no this

[Speaker 1] (7:37:10 - 7:38:48)

infinite being that we are is omnipotent if we can drop into our real self for just a moment it takes no time to rejuvenate in that state it's the state of sleep that we call sound sleep where there's no dreaming it's a complete and total let go just for a moment many people do it through what they call cat naps they'll sleep 10-15 minutes and feel as though they've slept 8 hours they could do it immediately too just a complete total let go of this world and of the dream world of the sleep dream world you have to let go of both of them because that can tire you out just as much as this one a complete let go of both of those for just a moment will rejuvenate the entire body it's unlimited energy there when you can do that you can go one step further since you know the energy is there you don't have to let go to take it you can take it while conscious then you'll never need to sleep you'll never get tired you'll always be full of energy

[Speaker 5] (7:38:48 - 7:38:57)

and that's why some of these people that I have read about and haven't slept for 30 or 40 years some are hooked up without their knowing it

[Speaker 1] (7:39:01 - 7:42:27)

I know I fell into that state of no sleep I forget how long I remained in it but when these things come to one the tendency is to want to be like others and I start sleeping one hour then two hours and I get up to five six I don't know how much I sleep now because it varies sometimes I still sometimes won't get sleepy when daylight comes up I say well it's time to go to bed last night I'll go to bed and I might get up nine o'clock other times I might go to bed midnight and get up seven or eight but when that comes you can go around the clock and it comes in very handy I started that Long John show in New York it was an all night show and I was arranging all the program material so I needed the day to gather the programs I was with the show at night so I went on and on the first month I remember I slept one evening I think the second month I slept two evenings I had some time off but people used to look at me and say how do you stay up all night and not get tired I was always full of energy they thought I was sleeping during the daytime sometime they couldn't understand how I could stay up all night and stay awake but the energy was the energy that we pick up by going to sleep is available all the time if we just take it directly we need no sleep sleep is just an escape from this world the world is too rough for us and we have to die to it in order to stand up the next day and keep fighting it it's also the pleasure of bodily less living living without the body everyone likes sleep and fears death the only difference is the length of time the universe is created on our entering the so called waking state we step out of the so called waking state there's no more universe there's only our beingness we exist without the universe sleep is an

interesting thing to dig into it's revelatory when you're in deep sleep and you're not dreaming where's this universe it's not with you and that's one of the nicest states to be in deep sleep dreamless sleep when you come back to the waking state you say gee I feel good I slept so well yeah now where

[Speaker 4] (7:42:27 - 7:42:27)

was that

[Speaker 1] (7:42:27 - 7:43:00)

being then when you were in deep sleep you were not conscious of this external world you were not conscious of any dream world you were just being at that time you're actually in the state of your infinite self in deep sleep you're

[Speaker 4] (7:43:00 - 7:43:01)

not plugged

[Speaker 1] (7:43:01 - 7:49:51)

with all the limitations now all you have to do is make that conscious in that state because of the waking state we think that's being unconscious and it isn't so now in the waking state we have to awaken and then when you go to sleep you know that is your infinite beingness the state you're in because in the waking state you're in that infinite beingness and you carry it right through into sleep see it's the waking state that says that the sleeping state is a nothingness tell me you're a nothingness when you're in deep sleep then I could accept it but in the waking state you say you're a nothingness in deep sleep because you say the waking state is the state everything else is not real see the unawareness is this waking state so in the waking state you have to undo the unawareness which you are calling awareness now what we call awareness now is the delusion the dream illusion undo that and then there's total awareness let go of the mind completely now what's left over is your infinite beingness all-knowing all-powerful everywhere present just let go of the mind and you're in your real self we move through the three basic states of beingness when we go from waking state to dream state to dreamless state when we dream we're in the astral realm with our astral dream body when we're in the dreamless sleep state we're our essential beingness we're in the real self but you're in a sort of a nation state instead of a the opposite because you've so said it the way you undo it is by coming aware in this waking state of your infinite beingness and then it's permanent you'll you always you will always awaken from that deep sleep state and come back to this created delusion until you undo this delusion now if you could remain in that deep sleep state all the time if you could you would become aware of your infinity but you can't do this so it's silly to talk about it you have to do it in the waking state sleep is for a human is not natural sleep is just an escape we set up this

awful external world out here and we can't take it so we drop away from it but people who are realized don't have to sleep most of them do so as not to be freaks they live life like other people do but they don't have to sleep when you're in harmony you never get tired you would never want sleep if you were in harmony and the more harmonious your life the less you need sleep don't expect the mind to give you the answer it cannot because the beingness is the elimination of the mind it's just behind the mind this all beingness but the mind cannot give the answer because it's part of the ego it's part of our limitation but you have to work with the mind to subdue the mind sort of as the mind gets quieter the thoughts keep dropping away when enough thoughts drop away the self is obvious it's self obvious and you say wow I've been that all the time and then this whole dream turns you see this whole thing as a dream then you see it as a dream that never was it's a big joke in the waking state yes you just pose the question who am I get the mind quiet until see the self of you the real you sort of takes over and carries you all the way and there's nothing you can do about it when the real comes in because you the little ego is overwhelmed the self presents itself to you you present your real self to you this is the revelation and the mind cannot give it but the mind can steer you in the direction of getting it the

[Speaker 5] (7:49:54 - 7:50:01)

realizations that we feel and that we get are not realizations of the mind

[Speaker 1] (7:50:01 - 7:50:13)

no it's an experience and you see something and then you try to translate it into language after the experience and it

[Speaker 5] (7:50:13 - 7:50:21)

tries to delude us and the mind tries to delude us in thinking that it gets the mind because it's

[Speaker 1] (7:50:23 - 7:50:33)

hard for you to imagine yourself without a mind and yet in deep sleep yet in deep sleep where was your mind it was dead

[Speaker 9] (7:50:37 - 7:50:58)

Master is this thing really easier and what makes it hard uh-huh laughter that's the most dynamic statement I've heard laughter laughter laughter laughter we're just standing here fighting ourselves you

[Speaker 1] (7:50:59 - 7:51:05)

right now are unlimited you're infinite right now

[Speaker 8] (7:51:05 - 7:51:12)

but I don't think so we don't allow ourselves

[Speaker 1] (7:51:12 - 7:51:55)

you think you're limited you make it hard for yourself your natural state is unlimitedness infinite joy you can't create universes and uncreate them you've got all power all everything and you're working so hard to keep yourself one body as your realizations go up you'll be that body and every other body in the universe you won't limit yourself to one little body but you're right we make it hard and we hold on to that hardness

[Speaker 7] (7:51:57 - 7:52:00)

well you worked hard for it laughter

[Speaker 1] (7:52:09 - 7:57:02)

and someday you wake up to the fact that when we all say I it's the exact same I it's like looking at the moon reflected off a water surface it looks like a thousand moons it's all one we're just deflecting it reflecting it into a thousand millions of I's it's all the one same I it's like a comb with a teeth saying you're separate from mine it's all the same comb it's a lie to say that we are separate we're not but right now you're infinite everyone is infinite here and now laughter now that infinity is just pure beingness not being something but just beingness itself and beingness never changes it always is it's only beingness it is not I and something it's just I and only I but this part of us that is just the pure I unalloyed with anything is our infinite beingness and then we very silly like say I an infinite being and a limited body mind with troubles and ups and ups and ups and ups but this I when you say I is unlimited and you you can't limit it actually so it's all a delusion that it's limited and when you awaken to that fact you see it but you never were limited you know the only thing I do it's like the woman wearing a necklace she forgets it suddenly she she can't find her necklace she's looking all over for it she goes into an anxiety of oh where's my necklace I've lost it I come along and say there it is right around your neck she says oh now I found it thank you very much she never lost her necklace in the first place you never lost your real self it's self destructive we like to do things that will hurt us now the answer to that should be gotten by each individual why do I do this thing that is hurting me I am supposed to be an intelligent being I'm supposed to do that which is healthy health I want and yet I continue this habit why if you thought you were not the body you would not smoke you'll think you need that smoking to do something for you well you think you need that to make you happy to give you a certain amount of pleasure so you are that body satisfying the pleasures of it see I want to clear that up first but if you're taking pleasures why not take those that are good for the body fresh air oh but what I'm what I'm suggesting is that you think on these things if you see the answer you'll stop smoking just like that and be no problem to let

go of it if you want to let go of it yeah well it's a similar thing we alcohol is a poison tell him to take enough of it and he won't have to live

[Speaker 12] (7:57:05 - 7:57:05)

it's good

[Speaker 1] (7:57:09 - 7:57:15)

I think a quart of pure alcohol would kill anyone drunk at one time

[Speaker 5] (7:57:19 - 7:57:22)

I've been a good pilot for many years

[Speaker 1] (7:57:22 - 7:57:54)

stimulants make you feel better but they're bad because it has an element of no responsibility I am not doing it the stimulant does it the thing to do is to get happy without these things and then be happy all the time walk around with a potential

[Speaker 3] (7:57:54 - 7:57:56)

blow without using

[Speaker 2] (7:57:56 - 7:57:56)

the stuff

[Speaker 1] (7:57:57 - 7:58:10)

right just know who you are and that will do it all the

[Speaker 12] (7:58:10 - 7:58:10)

time

[Speaker 1] (7:58:10 - 7:58:49)

all the time but it's good to get quiet as much as possible if you can get off to the side and get quiet do it as much as you can the more you do it the more you succeed but the deadliest of all things is not alcohol is not smoking it's our it's our thinking more important what comes out of a man's mouth than what goes into it

[Speaker 3] (7:58:54 - 7:59:00)

prayer actually it isn't

[Speaker 1] (7:59:10 - 7:59:12)

every thought materializes

[Speaker 5] (7:59:13 - 7:59:24)

when a thought materializes it doesn't have the exact shape of the thought it can come back in the shape of another no

[Speaker 1] (7:59:24 - 7:59:32)

it's actually in the shape of the thought but there's another thought that might modify it

[Speaker 5] (7:59:40 - 7:59:43)

what's the mechanism behind this

[Speaker 1] (7:59:44 - 7:59:45)

behind what

[Speaker 3] (7:59:45 - 7:59:49)

the mechanism well we're we're we're the cause

[Speaker 1] (7:59:54 - 8:01:11)

thinking is the cause of everything that happens well grace is your self grace is your very own self which is always trying to take over you're always trying to return to this infinite being that you are that's the grace the real grace is the self always there your own infinite being is always there and that's the real grace but that point that i made should be seen by you it's good to accept it generally but when you see it then you will do just as you said you will not do anything that you do not want done unto you because you know you will get it back again and if you want love you're just going to give love

[Speaker 5] (8:01:13 - 8:01:35)

let me put it this way my friend everything that you put out you're putting out to yourself well accept that it's a delayed action and when you give out love to yourself when you pour love out to everybody that's what you're going to get if you give anything else whatever it is this is what you get for self because you're only giving it to yourself

[Speaker 1] (8:01:36 - 8:01:58)

yes that's from a little higher point but i for an i is at the level of most people today that's what the bible means by that statement it doesn't mean that you're going to be taken to court and the judge is going to order an

[Speaker 4] (8:01:58 - 8:01:58)

i out or

[Speaker 1] (8:01:58 - 8:02:15)

something like that so you've got to be a good boy from now on

[Speaker 7] (8:02:16 - 8:02:19)

you know as long as i use my standards for good

[Speaker 1] (8:02:23 - 8:29:47)

so to come back to that point just before that in order to be infinite beings we must have no desires because any desire is a limit limiting action upon ourselves so if we think we need something we think of ourselves as being limited if you have everything if you are everything how could you want something you know you don't need anything and you go through life knowing all the time that you need nothing your attitude is different that's your feeling all the time and should there be a need of the bodies it's immediately fulfilled you don't have to think about it it's taken care of immediately now to carry this point further we should have no need for this body if we are infinite beings why need we a body now the fact of being born into a body is a fact that we are ignorant of our limitlessness because we take on a limitation the body this goes for all bodies except those of masters a master can consciously create a body or come into a body and not be limited by it so the fact that we are born into a body shows that we are ignorant of our infinite self it's an indictment right in its own de facto situation however now that we know that we are limitless beings we don't have to accept that fact anymore and we shouldn't accept it and we should live our way of life so that we are not identifying with this extremely limited garbage producing headache producing vehicle called the body which cuts off pleasures because we attach pleasures to it when the pleasures are nothing but the experiencing of our real self so our way of life should be to be not the body in everyday work we sort of mentally sit back allow the body to go through its motions almost automatically all the time knowing that I am that I am that we are the self that we are limitless that we are not only that body which we are puppeting but we are all bodies saying that in another way is saying be the witness look at the world as you would a three-ring circus with you outside of it be in the world but not of it let go and let God all these statements mean the same thing do not identify with the body mentally stand back knowing who and what you are and let life go its way when we do that everything becomes easy actually effortless if we do it fully from that moment on we have no more troubles we can't as being identified with our infinite self and whatever should happen to the body doesn't throw us doesn't disturb us even if the body hurts it's not severe because it's distant if the body hurt you would know it but instead of being an excruciating pain it would be just a dull like a dull pain in the distance also the body would not be incapacitated when we identify with the body we say oh it hurts I cannot function I sprained my ankle I cannot walk don't identify with them with the body and

that body will walk with that sprained ankle just as well as a perfect ankle mine's even experience in the war where one fell saw another fell lose his leg and he kept walking without from the ankle down was shot off another fell tell me another one I guess I can tell you he said we were running top speed and the fell alongside me had his head shot off he kept running with me he said he ran about 50 60 feet and then fell over this is because the fellow lost his head this wouldn't accept it he was probably so concerned with running away or something it took him 60 feet of running before he realized his head was off there's always a decision to leave the body like his decision would be oh this is ridiculous running trying to run a body without a head it's let's go of that body then he identifies with the astral body but be not the body and the world is a dream a beautiful dream I wanted Bob to hear these things we just heard two incidents where an ankle was sprained he could hardly stand on it but he couldn't find a taxi so he walked how far five miles home on his sprained ankle two February's ago just before I went to New York I was cutting down a very large dead cottonwood tree and I had my left foot on the bank of a tank my right foot on a stump about that high off the ground the ground went straight down it was a wall of dirt and my left foot on a wall and the right foot on a stump I was cutting this tall cottonwood tree down was probably about 30 foot high maybe more and for a moment I thought I was starting to move toward me so I lifted up my foot ready to get out of its way but it didn't come and I went to step again with my eyes up that way and I missed I must have fallen about four or five foot down on this foot bent back like that well immediately it blew up all purple and I limped away and I said well what am I gonna do let it be my usual way now is if anything happens to the body I let it be and I'll be not the body and I walked to the house I was walking normally even though that was all blown up really swelled up and turned blue and I said gee I'm leaving for New York in a few days what do I do now and Finralesta says well in that case let it go just like that I let it go and instantly the swelling and everything went down it was good as new but if I weren't going to New York I would have walked around with that ankle until it healed itself it's a good opportunity not to identify with the body I welcome these things now we start off by saying being born into a body is a sign of ignorance of the fact that we are limitless being the exception being masters they can come into a body and not be limited by it but when we are born into a body it's a sign of extreme limitation therefore we must get to know that we are not these bodies or saying in another way that we are not limited by the body and we identify with all bodies everybody is our body then when we do that we are standing off in the background letting the body go its way and when we do that the body gives us cannot give us any problems because they're not the body if there's a sharp pain it turns out to be a sort of a dull pain in the distance and as I said before even if we have a broken leg we could keep right on walking with that broken leg if we do not identify with the body as I did with the sprained ankle and what at first I feel it very painful then I don't identify with it I can walk normally there's a slight pain down there I know there's a pain here but it doesn't bother me in the distance it's weak I've done this on many instances in the past two or three years I started this at first nine years or so if something happened to this body I would instantly correct it many

times I hurt it badly all the things I can remember I fell and there's someone right back here and I just put my finger with my hand I first put in the right place and I just said okay it was okay that time I put four fingers into boiling grease I was in a hotel room I didn't want to splatter any grease on that carpet I've been kicked out of the hotel if I knew we're cooking and so like the absent-minded professor I put that linset in very quiet very easily so it wouldn't splash but I was thinking about something else and my four fingers were under it and I had them right in that boiling fat before I realized what happened and I let out a yell I thought everyone in the hotel must have heard me and I said listen and I said okay and I said finished just like that wasn't red it was just greasy but no redness no pain over numerous times I would damage the body and instantly straighten it out when you know it's just a thought it's your mind that determines the body these things are very easy to do but as of two three years ago I realized it's a higher state to have a sick body and not identify with and that's why certain masters do that they'll go through life with a weak or sick body all the time maintaining their peace and equanimity and they welcome it because it's an opportunity to constantly reminded that they are not the body so our way of life should be trying to develop this all the time be not the body when we're in the world let the body go through its work through its taking care of the family through all the things that we do and we should not identify with it as I said before I'm repeating most of this because Harry and Bob I think missed it another other way that's saying what I'm saying is be not the body let go let God be the witness be in the world but not of it all these statements mean what I'm saying now do not identify with the body identify with your real self I am that I am I am an unlimited free being untainted untouchable now the more we try to maintain this in our everyday life the more we succeed at it the more we succeed at it the more we can do it and while we try and while we succeed and it goes on until someday we are we have fully let go of the concepts that I am this body and then we're masters when we leave this plane we will do it consciously and not come back to this hell this is the greatest hell there is and in all phases of being this we will never be in a more difficult life than we are right now this is the deadest state possible to being this physical state is the grossest and if we don't go all the way when we exit this body we go into realms that are so heavenly they cannot be described and are closer to the ultimate but we should try to go all the way from this state to us it is given to do that not to beings from the astral realm they cannot go all the way they have to come here to go all the way but we have the possibility of going all the way back right to the absolute now the method of going all the way is simply this being not an ego being not an individual separate from the whole it's the ego sense the sense of I am an individual separate from the all that creates the mind which creates the bodies there's three major bodies we have the physical the astral the causal the causal is in a realm of ideation ideas ideas are instantly fulfilled on their presentation in the realm of the causal the astral is very similar to this except it's unobstructed whatever you think is it's like the dream life that we have in the night time when the dreams make sense but the sense of being an individual separate from the all is the start of limitation if we are the all we are unlimited the moment we say I am separate from

the all that starts limitation in order to be separate we have to have thoughts of separation and thoughts constitute the mind and the mind creates the three bodies now this is a tremendous thing and so little known in our realm that from this realm we can go straight to the absolute we don't have to spend millenniums or even millions of years doing it we can do it this lifetime but we must know what I'm saying and attempt to establish that I am NOT the body I am that infinite self now you always have been we always have been this infinite being it's the I when we say I without anything attached to it just the word I that I that you feel as your beingness has no limitations until you say I am a body or I and something else that immediately sets up duality limitations and all the thing that builds up with it this word I is the closest word for God you will discover someday that the word God is the word I that I is infinite until we say I am a limited mind or body so an excellent way of life is to know this and to attempt to establish the consciousness of I am NOT the body the body is just a puppet and allow the body to go its way it doesn't matter what it does just let it go its way and then work becomes sort of automatic you become detached from it and therefore it goes on far better than it ever did before when we allow the body to go through the work it will do the work far better because we are getting the ego concept of I the limited I out of the way and the more we practice that the more we establish it until now most of most of us have been trying to make life better which is excellent but a good life is a limited life if everything were good in your life now it's like living with golden chains around you where before you had rusty iron chain binding you you become bound with golden chain but you're still bound as happy as you'll get with life getting better as it has been getting better you'll reach points where you'll say oh my gosh I'm so miserable did I slip no you didn't slip everything you've gained you still have but you're still identifying but being a limited being being an ego being a body with this world being real the only way out of difficulties with the world is knowing you are not the body now if you're going to have troubles in the future if you are remember that you're identifying with the ego you could have your life a thousand times better than it is now and you'll be dissatisfied if you're taking your pleasures from the world from life from living rather than just being what you are which is taking it directly our pleasures must be taken directly not attributed to things outside of ourselves then joy is constant and never tainted by sorrow and that's the natural state I think what I'm stressing tonight is be not the body continue to make life happier as you have been but emphasize now being not the body and you'll be even happier you will reach states where you just can't contain it you feel that as though you're gonna burst from the joy not being used to this newfound joy sometimes it's hard to contain I remember walking for days trying to walk it off I get these realizations and I get so it was hard to breathe almost so full of new joy coming in all the time I'd keep walking and walking and walking until I got used to it then I learned how to put it all in the background and let it resolve into that beautiful peace I've passed with all understanding peace is a more comfortable state than joy but it's a peace that's joyous than joy if you can imagine that right now the key to getting to this state is to discover each time that the joys yet that you get in life just allow you to be yourself by the squelching of

thoughts of need of desire by satisfying of them you satisfy a desire the thoughts quiet and you feel better don't attribute that joy to the thing out there that you've got or the person out there that you're with that joy is nothing but your very own self pushing through more you're allowing it to be seen more by you so the object should be to recognize that all joy is nothing but the self more or less that we wrongly attributed it to something outside of ourselves now this is the key to constant joy with no sorrow are there any questions on this this is a very deep it's

[Speaker 3] (8:29:49 - 8:30:12)

a tremendous thing once you see it here sorrow and miseries are gone forever yeah we're being

[Speaker 1] (8:30:15 - 8:47:32)

exactly but it's you left it a cover off the joy you see every desire is a thing of limitation which limits the self and covers it up we peel off these covers and we allow the self to be and that's what we call joy no it depends on the way you look at it look upon it as a dream at the body you are not the body let it go its way it's a puppet if anything don't get ego and you there's only one there's only one self there's not a higher self no lower self there's only you identifying with your limitless being or identifying with your limited being that's right so you have the joy directory or if you choose you can take that direct joy indirectly and yet when you're taking an indirect you still know direct you're seeing a bit of this hold it see it fully I said something before I don't think you've heard that we are very fortunate being and that we are born into the place that we are born this earth because this allows us to go all the way to the absolute other realms don't allow it because of the difficulty here if we can see that we are not the ego we can go all the way because the ego is a sense of separation I am an individual separate from the all and that sense starts thoughts going there's more than one thoughts are nothing but the mind the mind creates the three bodies and the body and everything related to our role the trouble so that when we know we are not an ego we are not separate from the all we can go all the way to the absolute being the top state there are few relatively speaking few beings in our universe who are fortunate enough to come to a place like this and to know what I'm saying that this allows the greatest of growth that in this lifetime we can go all the way back home to where we started from and yet I know it's going to take millions of years for all our sisters and brothers the 99% of them to realize what I'm saying and take the millions of years but we can do it this lifetime because we have been shown the way and knowing the way we we may take it now for millions of years they're going to suffer the way they're suffering now even when life gets much better and it will pain is relative if you're born into a harmonious society the slightest of pain which to us wouldn't even be pain now will be excruciating to them it's always relative this concept of pain so that even though you go into a relative heaven compared to what we're in now it'll still be painful so why spend these millions of years with the rest of them why

not be what we are here and now this lifetime and the closest and the most correct word for God is I and you say I that's it just don't put anything more to it that's infinite being or infinite awareness that I and there's only one I it either identifies with its unlimited beingness or it identifies with a limited beingness or shifts one to the other as we are doing so our way of life should be no matter what we're doing be not the body let the body go its way it'll do the work far better than it did before because the ego sense is now out of the way and to trace back all joys and pleasures to being nothing but quieting the mind so we can be ourself don't attribute the joy to the external because it's not there that's an awful trap and by doing this we will see that everything is ours we are everything and all our desires will drop away and the instantaneous fulfillment of all desires is a recognition of who we are the simultaneous fulfillment of all desires the recognition of who we are because if we're infinite we need nothing want nothing in life if you reach that state you have no more desires no more wants yet everything the body needs is provided immediately for it and we are so not attached to the body and if it fell over we couldn't care less it makes absolutely no difference to us whether the body is there or whether it is not there we do not complain about this life nor do we want to leave it then what happens is you go through life as a master and when the time you originally set for the letting go of the body comes about you let go of it but consciously you just kick the frame and before you do that you know that it's just a dream like any night dream and you never were limited by this body that you never worry anything but the infinite beingness that is omnipresent because we are here it's an indication that we consider ourselves a limited body well we didn't have the choice a master is conscious a Jesus comes into a body even as a baby he never for a moment loses his omniscience you'd have to be a master to understand what a master is feeling when he's a baby but before Jesus came into that body he knew his infinite beingness and never lost consciousness of it for a moment those who come back like Jesus do so only out of compassion compassion for those who need a personal external God to worship until they realize that they don't need an external the God out there directs us inward until we see that that God out there is nothing but our very own self and that our self is the infinite beingness that we are once from here to here because you're back again now in reality there never was a Jesus a God in the end you'll see this that there never was anything but I all alone and alone is spelled a l o n e so the word alone is all one and never was anything but I all alone I all one and never was anything external it was an illusion however it is very helpful to us to worship an external God when we know fully the external God then we'll know fully the internal God the God that we are it's a stepping stone we climb a ladder and each time we get up to another rung we forget about the rungs below and when we get to the top we kick the ladder away but any aid is a good thing all religions are aids to a degree they're all pointing toward God one degree one percent or a hundred percent it's still in the right direction therefore all religion is good they celebrate him because they know that the one who left is going into a relative heaven leaving a relative hell why do the astronauts feel so good when they're weightless it's a release from this heavy thing weightlessness is a wonderful experience I

remember one of the astronauts being asked what was the greatest experience he ever had he thought he said weightlessness that's why the boys who do the long-distance diving skydiving they don't like to pull the string it's such a tremendous experience being weightless free of the body so we can be free of the body just by knowing we are not the body we don't have to skydive or nosedive right and always have been and always will be whether we dilute ourselves or not we shouldn't pay too much attention to the body give it what it needs and no more attention this is a hard one for the women you've been trained to pay so much attention to it you can do it without attachment you can dress it up make it beautiful without attachment to what you're doing but too much attention to the body isn't good this is the worst habit we've gotten into over the millenniums that we are this body it's not an easy habit to break that's why I say give it just as do attention and no more and start freeing yourself from its limitations any objections to what I've been saying anyone's mind I think you would have objected to this some time back but this is this is a tremendous step forward to be able to accept this when a master in this world looks around he sees this body and he sees all those bodies but he knows that he is everybody that's the difference he sees everybody as much his body as the one closest to him and yet he feels absolutely no limitation because of the body all he has to do is close his eyes and he's off into infinity and yet when he opens his eyes he still sees that infinity he sees everyone is points of perfection of